For the Boston Recorder IT HAS BEEN, AND IS, AND

WOULD BE .- NO. VI. ion and improve

ary after the achievement of adence, the descendants of to bend the knee or how the ed to bend the knee or bow the puld be seen rendering oriental to say worship) to a fellow been done in sight of that very ren fell, where was shed some ichest patriot blood, and worse ichest patriot blood, and worse now honors the memory ed allegiance to all but the It was proved in court

sking off his hat, it was knocked of juille violence, but the state of the state o RPETINGS a friend of the writer that he once a priests had power to bring on him ad lingering agonies, to kill his cattle, to blast his crops and deprive him of a by sudden death. Such, he affirms, sersal belief of his countrymen. And sted the statement by the following me year ago he had a job on the re and Hampden canal, and employed of the Irish. While directing their frequently conversed with them on of their faith. One day, the power sets was urged as a reason, why they RING GOODS

they do," said they. "They hast our persons, our property, all we have, if we offend them." on't you say so," they replied in a sanner. "I tell you" rejoined the anner. "I tell you "rejoined the 'the priest has no more power of in that tree." Upon this they be-threw down their spades, clench-drew their knives, pressed around-ing with the utmost difficulty, he THE TEET em from butchering him on the liberate opinion, that had he being an Irishman had he not ir and employer, they would im as a blasphemous apostate

was urged as a reason, ige their views of religion—t

ests possessed no extraordina-

fathers think, when they stemmed we with the charter of their lib-eth, or when they waded through

n of the revolution, to preserve it, speech and freedom of discussion was mobbed in attempting to estant church in Balti

a dare to speak what is not true. body, for it will be tarred and feath-all leave your soul to be tried hereaf-

ng, a Lecture on popery as it is States, would be delivered at Dr. The Catholics heard of it, iten vengeance. The trustees of the recent disgraceful riot design of which was to inter-

yes, old Boston, the favorite grims, the asylum of refugees d kingly power, quaking with h riot, has refused a cherished

urezz, of sound of fife and heat of are of canon, celebrating the dedi-e Catholic cathedral at St. Louis on b. All the military companies of did the neighborhood were on parade ek A. M. to 4 P. M. and the voice and praise in the Protestant churches did the deafening uproat. Their ins, however, were wonderfully nid-mup and noise, as would seem from

For the Boston Recorder.

IRISH EMIGRANTS.

WHAT SHALL BE DONE FOR THEM? The condition of the Irish emigrants in this The condition of the Irish emigrants in this country, merits the special attention of American Christians. Whether it is expedient, on the part of our government, to hold out unlimited encouragement to the nations of Europe, to transport to our shores the thousands, whom oppression, or the natural increase of their population, has rendered a burden to themselves, it would be useless for us to inquire. Even were their landing here prohibited, they would still find their way, more circuitously indeed, but not less certainly, through the British possessions extending along the whole line of our northern frontier, and would pour down upon the United States, as did formerly the northern hordes upon the southern nations of Europe.

northern frontier, and would pour down upon the United States, as did formerly the northern hordes upon the southern nations of Europe. We are then not to look for any check to this tide of immigration, but are rather to expect, should the world continue at peace, that every year will swell that tide, which is now setting so strongly towards our shores. Every year immigration is becoming more systematized, and the transportation of the poor from Europe to this country is acquiring the character of a regular branch of commercial enterprise.

The facility with which a people, unacquainted in a great degree with the art of self-government, not only find a refuge from oppression here, but are immediately admitted to all the political rights of native citizens, is certainly alarming. There is, moreover, another circumstance arising from the habits of the emigrants, which is not fitted to diminish this alarm. Wherever they settle they are prone to a species of clanship, by means of which their children become but little more assimilated to our manners and government, than were their fathers, when they bid adieu to the green fields of their native country. They remain in a great degree ignorant of the most common elements of knowkedge, and are thus prevented from taking their proper place among American citizens.

Could the children of the Irish emigrant be

Could the children of the Irish emigrant be educated like those who are descended from native Americans, could their minds be enlightened by science, and freed from the thraldom of a paralyzing superstition, their settlement in this country would prove a rich blessing, not only to themselves, but to the people by whom they have been received and adopted. As a nation, have been received and adopted. As a nation, the Irish possess many interesting traits of character. Though perhaps less distinguished than some other nations for cool deliberation, and calm, considerate resolution, they are probably second to none in the warmth of their affections, and in their generous devotedness to their friends

and benefactors.

While in their own country, most of the emigrants were in circumstances of great depression, poverty and ignorance; a condition extremely unfavorable to the development of their intellectual and moral powers. It is the business of the American philanthropist, and especially of the American Christian, to strive of leavet these vicines of an expressive form of to elevate these victims of an oppressive form of government, and of an unenlightened faith—a faith which has at all times tended to depress, faith which has at all times tended to depress, and involve in ignorance, the common people of every country where it has prevailed. It is to this cause, that the poverty, and ignorance, and misery of Ireland may be finally traced, and to remove this should be the labor of those who are sincerely desirous to render them useful and happy members of a free community. The grand doctrines of man's direct accountability to a pure and holy God, and the necessity of seeking salvation through the one great Redeemer alone, have never yet exercised their purifying influence upon the character of most of the Irish emigrants.

puritying influence upon the character of most of the Irish emigrants.

Here then is a great work for Christians to do. The light of heaven, as it is reflected from the pages of the Bible, should be poured upon the minds of these strangers, cast, in the providence of God, upon their Christian benevolence. The emigrants are placed in circumstances, in some respects, peculiarly favorable for imparting to their religious instruction, even in spite of their own unwillingness to receive it and of the opposition of their spiritual guides. They are, to a great extent, engaged in the service and scattered through the families of Protestants. If there is in the faith of the reformed churches a tendency to enlighten the mind and to purify the moral character, this tendency can be observed by these Catholics in their daily intercourse with their employers. An opportunity served by these Catholics in their daily inter-course with their employers. An opportunity is afforded of showing them Christian kindness and affection, and of winning them to piety by the influence of example,—in every case the most urgent of all influences, but especially so when exhibited to a warm-hearted and suscepti-ble neonle.

most urgent of all influences, but especially so the miniman respecting paped ambiguities and the surface of the Sabbath would be considered to a warm-hearted and susceptible period one item from such a frightful round for no item from such a fri

hearts to heaven! The writer ought to have a patent. Of this parade, a writer on the spot says, "It is and has been and will be advocated and sanctioned by Roman Catholics, by about 50 exclesiastics, who were present and triumphed in it, and by three or four bishops, who exulted in what they saw and heard; and the pastor, who invited the military is the Roman Catholic bishop of St. Louis. These are the genuine fruits of popery."

In Canada, public sales take place on the Sabbath at the very door of the churches, as appears from the following advertisement, recently and the public services a day—one in the public hed in the Montreal Gazette. "To be So exclesinstics, who were present and triumphed in it, and by three or four bishops, who exulted in what they saw and heard; and the pastor, who invited the military is the Roman Catholic bishop of St. Louis. These are the genuine fruits of popery."

In Canada, public sales take place on the Sabbath at the very door of the churches, as appears from the following salvertisement, recently published in the Montreal Gazette. "To be sold by public auction, at the church door of the parish of Lapraire ismediately after divine service in the morning, the second Sunday, the 12th of April next, a farm," Re.

Let the reader now reflect a moment upon the facts above stated, and then say, whether affirmed too much in my last number, when I declared that popery would bit out the Sabbath, and silence the pulpit, and make every layman the slave of his ecclesinstic? Let him ask himself, too, whether he would like to have his enlightened and kappy country become like Canada, and itschief cities like Rome; and whether he would like to have his enlightened and kappy country become like Canada, and itschief cities like Rome; and whether he would like to have his enlightened and sigh in unavailing lamentations, "how is the gold become dim, and the most fine gold changed."

For the Boston Recorder.

For the Boston Recorder BODY AND SOUL .- NO. III.

Mens sana in corpore sano. there was in the institutions of Moses a di-If there was in the institutions of Moses a di-vine wisdom, which aimed at a sound hody as essentially requisite in order to the sound mind, we need not go far to find a sufficient reason for some obvious defects in the religious character of our age, and especially of our country. Ob-scurely as truths were revealed under the an-cient discussions. cient dispensation, there appears an eveniness and a completeness in the character of the Old Testament saints, for which at the present day we might long seek in vain. Among Christians, what sectarian rancor do we witness! what irritability of the temper! what transient what irritability of the temper! what transient heats and long languors in religious zeal! The remedies most urgently recommended are, intenser prayer, stircter keeping of the heart, more self-listrust, greater activity in the service of God and men's souls, and others of like character. All these things ought to be done; but while some other things are left quite undone, I have no expectation of seeing the end attained. I hold, that the bodies of Christians have become so unfit residences of the Holy Spirit, that we need seek no stronger reason, why his influences are so feeble and variable there—so hardly distinguishable from animal heats and irregularities.

"O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou he as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou he as a man astonied, as a mighty man that cannot save? "—Jer. 14. 8, 9. It is pretty evident, that the means hitherto chiefly relied on for sustaining religion in the church, are losing their efficacy. Protracted meetings, and the kindred system of operations have served their turn and done good. True, their enemies have objected, that religion was represented as a periodical or occasional thing, rather than as a steadily governing principle. I hold the objection about as reasonable, as to maintain, that a dead body is better than a living one, the latter being subject to some feverish heats and convulsive throbs. Still, we should not rest content with entertaining the Saviour "as a strantent with entertaining the saviour the saviour transmitted transmitted the saviour transmitted the saviour transmitted the saviour transmitted the saviour transmit convuisive through the Saviour "as a stranger in the land, and as a warfaring man that turneth aside to tarry for a night." And he now seems warning us to prepare for his steady abiding with us, or to calculate on his utter withdrawal. Now I firmly believe, that the point, to which the attention of Christians needs most particularly to be directed in the study of most particularly to be directed, is the study of the soil is cultivated so little on scientific principles, and such food is eaten as such a soil produces. Few seem to trace intemperate sallies of passion, blunted senses which require to be taught once and again the first principles of the oracles of God, feverish contentions about hairbradh varieties of opinion or nere verbal differences, to a physical cause. Few, I believe, justly estimate, how much may be traced to stomachs long irritated by ill-digestible materials, where, to keep down acid fermentations, resort has long been had to tea, coffee, tobacco, brandy, opium, cayenne or hot drops, according to the individual's fancy.

Much has been said of ardent spirit as the great source of vice and misery: and I believe, it has not been condemned too harshly. At the same time, to banish alcohol entirely, both in the form of distilled and fermented liquors, and there stop, I should consider an achievement about as important as to dip a bucket of water out of Charles river, when our object was to dry up the stream. It is not the single saticle.

out of Charles river, when our object was to dry up the stream. It is not the single article that is working so much mischief; it is a thou-sand. Let any one judge for himself, after feed-ing awhile on the sponge-balls sold from our bakeries; or after looking into some of the total abstinence families who have lived several years on the produce of some of our farms, which have been well forced into good tilling by the rank materials carted out from the city, and not well tempered with line, or other corrective. I fully believe, that much of the milk so produced for the market, is a more pernicious beverag than pure brandy and water. But perhaps it

so many, too numerous to mention, equally de-serving.

As things are, the temperance cause labors under a vast disadvantage. Indeed, I know, that some of its earliest and warmest friends, men too of curious observation, have lately ex-pressed the opinion, that in some of our cities the total abstinence men suffer more than the moderate drinkers. I can easily believe the fact possible. I can easily believe that the re-moval of one item from such a frightly round of unsuspected exist, would produce disarrange.

tigation in the works of nature, and not obscurely intimated (many of them) in the word of God; and we have only suffered the penalty consequent on such transgression. We have talked enough of the depressed state of religion, the increase of vice, error and infilelity, the nativity of the agents of darkness, and the need of God's interposing Spirit. I hope the heart-searchings and the prayers of the closet have corresponded. If so, then I expect also to see Christians generally making it a matter of conscience to inquire, how they shall render their bodies more fit temples for the Holy Spirit's residence; to make an effort to provide themselves with plain and wholesome food; and to encounter the self-denial of bringing stomachs accustomed to a most vicious mode of living to crave no other er stimulus. I forhear to enter into detail on these and kindred points; because my end is better answered, if the reader is sufficiently convinced of the importance of the views I have singested, to subscribe for the Moral Reformer, a work too cheap, too good in its design (as I am confident it will be in its execution) to be a strenger in any Christian family.

"If there is any thing in the church at this time in which there is a greater deficiency than in any other, it is hits, that there is so little completeness of Christian Char-ctier.—Memoir of Anna Jane Linnard, p. 87.

For the Boston Recorder.

THE BIBLE.

It is a question of no small importance, whether the Holy Spirit has given us a revelation containing all that is necessary to be believed and felt in order to fit the soul for eternal life, and with sufficient plainness to instruct every honest mind; or whether we still need apocalyptic visions of metaphysics to shed light upon God's word. I object not to metaphysics legitimately used. But I do object to them when instead of following after, and walking in the track of the word of God, they go before the Bible, and undertake to lay down rules whereby the Holy Spirit must speak.

There is a limit in human knowledge, beyond which we can attain nothing satisfactory; nor THE BIBLE.

There is a limit in human knowledge, beyond which we can attain nothing satisfactory; nor with all our labor can we arrive at any principles of much practical utility. Now is it not true that immensely the greater portion of those practical moral principles, which concern us as rational beings on probation for eternity, are plainly within the range of human intellect? Are they not found full upon the face of eternal truth? And what can we obtain from the region beyond? We go out into the dark; we try to strike out light by the concussion of minds. This may look well. We may fill the dark region with a thousand brilliant scintillations. This may look well. We may fill the dark region with a thousand brilliant scintillations. The place may appear quite luminous. But they are like the rockets which boys throw into the air in a dark night. Thousands of them would not supply the place of the sun. And they are good for nothing when the sun shines. Let ministers keep strictly within the light of the word of God. They are peculiarly tempted is these days to go out of their proper limits, and lose themselves in regions where they and their hearers find but a very scanty subsistence for heir immortal souls. Let them return to the good land, where the sun of righteousness ever shines. Then will they walk beside the still waters, and lead the flock of God into green pastures.

upsome denominational feeling, and do some thing to counteract these efforts.

B. Let us look at this matter

thing to counteract these efforts.

B. Let us look at this matter a little, neighbor A. You attribute the activity of the tosectarianism. Why?

A. Because, to be sure, a new comer no somer appears, than they go to him, one after auther I have reason to believe, and offer him

b. But what more defeated and hospitals way of learning whether he has or not, than to invite him, now that he is unconnected with either society, to take a seat with you? Is it anything more than proper feelings of Christian hospitality to a new citizen and neighbor would distate?

hospitality to a new critzen and respitation dictate?

A. They are so quick about it! A man can't be here a week without being besieged.

B. You would leave a stranger, then, would you, to take care of himself the first Sabbath? When, above all other times, a little attention of the kind is grateful to him, you would have everybody stand aloof,—na if he were infected, or at least a man for whose spiritual interests or enjoyment no man cared; or as if the people

or at least a man for whose spiritual interests or enjoyment no man cared; or as if the people among when he had come cared too little about the privileges of the sanctuary themselves to think them worth offering to a stranger. A. But they go to him and urge him, and be-set him, and talk and misrepresent and run down other denominations, and tell stories in praise of

A. I say that without more of it, the ——will grow while we dwindle to nothing.

B. Can you believe that Christ's kingdom partakes so much of the spirit of this world as that? A. As what?
B. Why, that those who wield mere denominated

intional weapons, will win the field.

A. Did I say so?

B. You said the same thing. You complain of the sectarian efforts of the ——, and then say we must meet them with their own unchristian weapons,—merely disguising the truth to yourself a little by applying the term sectarian to what they do and the word denominational to the what they do and the word denominational to the word denomination in the same used.

national weapons most actively and adroitly

yourself a fittin by applying the term acctarian to what they do and the word denominational to what you would have us do.

A. Well, how else can we get along, but by meeting them on their own ground? If they preach and talk about their peculiarities and against ours, we must defend ourselves, and push the war home won they.

the war home upon them.

B. We must take care that we understand b. We must take care that we understand why we belong, and choose to have others belong, to our Society, rather than theirs. We must take care that we have reasons for it, that we need not be ashamed of. Probably many of our churches are guilty of not forming a just estimate of the value of our denominational peculiarities. Like sightly the three properties. our churches are guilty of not forming a just estimate of the value of our denominational peculiarities. It is right that the points of difference should be studied. But helieve me, my dear Sir, it is not by cherishing feelings of denominational rivalry, or by any efforts prompted by such feelings, that a church can be made to flourish in any Christian sense. The church that does the most good,—that has within it most of the knowledge and the spirit of Christ, and wins most souls to the Savionr,—that rejoices in the good done by others, as much as if done by its own members—whose denominational preferences and efforts are all founded on and measured by the love of Christ,—is the one that flourishes most. Look to the Saviour; look into your own heart; study your Bible; go over in your mind the spiritual state of your friends and neighbors, your country and the world; reflect on the adaptedness of Christianity as embraced by our denomination to meet all the wants and to heal sill the wors that you discover,—and you will find motive and impulse enough to lead your to be a little more ready, at least than you have. to neal all the woes that you discover,—and you will find motive and impulse enough to lead you to be a little more ready, at least, than you have been, to profler seats to your new neighbors, and to induce all neglecters of the house of God to go up to it with you. Offer no strange fire, I beseech you, on this altar. If the sacrifice cannot be kindled without it, it ought not to burn at all. If your neighbors and other denouing. at all. If your neighbors and other denomina-tions use carnal weapons, watch so much the more narrowly your own spirit, lest you do the like. But again heware—meware, lest in this avoidance of sectarianism, you lose the life and power of active godliness.—Vt. Chronicle.

To the Editor of the Boston Recorder.

I have been much interested in viewing from time to time the progress of the cause of temperance in this country, and have looked with no little regret upon the measures which many take to promote it. However, they are the majority, and moderate persons like myself must be overruled. Still, the subject is worth discussion, and perhaps some way may be induced to change their proceedings from reading the remarks which follow.

The measures, to which I allude, are the ultra measures of those most zealous in the cause of temperance;—the publication of such articles as have a tendency to inflame the passions of those against whom they may be thought to be directed,—the refusal by public votes at town meetings to suffer licenses to be sold, when such votes create great opposition,—and the assertion, as it is sometimes made, that the cause of temperance should in all places be carried to the polls.

The town of Worcester, at the yearly meet-

the polls.

The town of Worcester, at the yearly meeting in March, voted, by a majority of three hundred and fifty-two over two hundred and seventy-three, that no licenses should be given to Tavern-keepers to retail spirituous liquors. The same has been done in many smaller towns. When no opposition has been excited, it has been well done; every friend of the cause of temperance may justly rejoice in it. I think that we should rather regret that such a step has been taken in Worcester. As the majority is not very large, perhaps the vote may entirely be changed at their next meeting, and then the cause of temperance is put to an open shame. Its enemies will gather strength wherever the news is carried, and the power of its friends be greatly weakened.

This effect has in part followed the late illjudged article of the Rev. Mr. Cheever's at Salem. By the vote of that town, the assaulter of that gentleman was put into such an office, The town of Worcester, at the yearly meet-

of that gentleman was put into such an office, as plainly indicates a wish to throw indignity upon the ultra measures of temperance, per-haps to throw indignity upon the cause of temperance itself.

Such measures I dislike, because they appear

sword, shall perish by the sword. There is a carnal war, which is carried on, not with wea-pons only which may be seen with the eyes and handled with the hand, and which attack the flesh of the body;—that also is a carnal war, which attempts to carry out its designs by force and compulsion, of whatever kind they may be. The despotism of public opinion is a weapon as unholy for the Christian to use, as the sword and the bayonet. The conviction of the mind by fair arguments, addressed to the reason, is the only conquest which the religion of our Saviour allows. If those, who take up the cause of intemperance, or who, from any reason, oppose the cause of temperance as it is conducted at present, be conquered at the polls, the effects upon their hearts and lives are in many respects the same as if they had been conquered by the sword. True, their lives have not been taken, but they are overawed by a superior force. flesh of the body; -that also is a carnal but they are over-awed by a superior force. They hide their ill-deeds, but practice them none the less. Or should they reform in outward works, the heart is not subdued; to their former sin, they add that of hypocrisy; they become hardened in their own wickedness; and

JOSEPH TRACY, EDITOR.

dedly opposed to the cause of temperance, as at present conducted,—perhaps decidedly opposed to the cause, however conducted. What a spectacle is this! Who, in such places, carried the question to the polls? And who, in such places, are answerable for the injury done to the cause? Is it not they, who are too zealous in its defence? And are there many, either friends or foes to temperance, who would think of the polls, were they not driven there by the too great zeal of a few?

There is another measure, which I dislike because it is a carnal measure;—the establishment

There is another measure, which I dislike be-cause it is a carnal measure;—the establishment of temperance-stores and houses, and the con-nexion of the question of temperance in any way with the love of money. Those, who pre-fer to patronize establishments which have no connection with the sale or the make of ardent-spirits, are so many in number, that the appeal to others to set up such establishments comes very spirits, are so many in number, that the appeal' to others to set up such establishments comes very loud and strong:—and very deliente too. What a snare is thrown in the way of the conscience, when a man may be making money above his neighbors, and flatter himself all the while, that it is because he serves his God, that he growarich! How nice and discriminating must he be, who, in such circumstances, can tell how much of his devotion is to mammon and how much to God! Let Temperance-houses, and stores, and papers be established; but let their owners beware of the name. Surely there is as much virtue and papers be established; but let their owners beware of the name. Surely there is as much virtue and purity and honesty in conducting such establishments, when all may be sure that the god of this world is not worshipped in them as much as the God of the next. This is as great a snare to the friend of temperance and the Christian, as it is a temptation to the worldly-minded hypocrite. Let all heware of the union between self-interest and religion. It is an offence to God.

self-interest and religion. It is an offence to God.

I am aware that those who are most zealous in the cause of temperance, who desire to carry the question every where to the polls, who acknowledge the passions, and emitties and wickedness which such measures produce, and yet go on in their work, have reasons for what they do. They have declared openly and in public, that they were not answerable for the heart-lurnings which they caused; that if the world were enraged against them, it was the fault of the wicked world, and not of themselves. They declare that they only imitate the example of our Saviour and his apostles; and this is their justification. This is the reason for their conduct which they have given in public. To me, there is almost impiety in the sound of it.

I would ask, are those, who do the evil and look upon it with composure, certain that their motives in the work are as holy as those of Jesus and his disciples? When they look to him, dare they be sure that there is in them no earthly pride, no love of opinion, no fondness of power, no desire of reputation, no love of gain? Where is the man that can ask himself these questions, and say 'I am pure from all these things?' Can no one? Then let no one use carnal weapons, and urge the authority of our Saviour.

I would ask, have such persons the wisdom.

no one? Then let no one use carnal weapons, and urge the authority of our Saviour.

I would nsk, have such persons the wisdom and knowledge which our Saviour and his apostles professed? Can they see the end of alt their deels, and know their ultimate effect upon the world? When they stir up sinners to wrath, do they know that they shall not be called to account for the evil which they do?

Have such persons the love for sinners, which marked the threatenings and rebutes of Jesus? Have none of their measures "hown something of dislike to sinners, as well as "arted of sin? Can one labor to turn the power of public opinion against another, and consign him to public ignominy, and yet be sure that he loves him? I think not.

And, once more, have such the authority

opinion against another, and consign him to public ignominy, and yet be sure that he loves him? I think not.

And, once more, have such the authority which our Saviour and he apostles had? Let them show their inspiration. Let them raise the dead, or still the storm, or heal the blind, and we will believe that they have a right to use other than spiritual weapons in their warfare against sin. Can one hear this plea of justification advanced, and not be shocked at the impiety of it,—however unconsciously he may think it has been done? A man, who urges not the instructions of our Saviour to him as his defence,—argues his right to reprove the sinner, to rebuke him, to injure his temporal welfare, to contend against him with weapons in which the sinner may perhaps gain the advantage,—because our Saviour reproved and rebuked, and foresaw that his coming would bring a sword and not peace upon the earth! All they that take the aword shall perish by the sword.

For myself, I would gladly join those who attempt to promote the cause of temperance among men. But I have not the authority of our Saviour to make divisions, to excite strife, to drive others to anger; and I like not to bear before the world the pretence of purity and holiness, when that very pretence is a sare to impurity and selfishness. If the advocates of temperance desire to form a political party, certainly for one I can have nothing to do with them. The weapons of Christian warfare are spiritual; and they are mighty to pulling down strong holds. But they move in quiet, and the fail comes without opposition and without a crash. Our religion is one of peace and purity. It can only act and conquer by gentleness and love. In all

religion is one of peace and purity. It can only act and conquer by gentleness and love. In all other weapons, the world is more practised and skilful, than the true disciple of Jesus. The Christian, who attempts to use them in his Master's cause, was not armed for hattle by his Lord, and be fights an unequal combat. E. B.

MORAL PROSPECTS OF TENNESSEE. A correspondent of the American Presbyteri-an, in a communication asking for information relative to the different denominations of Chris-tians in Tenneesee, concludes with the follow-

tians in Tennessee, concludes with the following postscript.

"It is believed that there is not in all Tennessee a single congregation of Roman Catholics, or Universalists—nor a single preacher for any of these sects. We have no organized associations of atheists or infidels—no Shakers or Mormonites, or other wild perverters of revelation, or "setters forth of strange cods."

This, so far as we know, is correct, with per-This, so far as we know, is correct, with perhaps one exception. If we have been rightly informed, there is in McMinn County, a congregation of Unitarians, (or, as they call themselves, Christ-ians,) and another congregation of the same sect in Sequachy Valley, Hamilton County. Our comparative freedom from heretical sects and infidel clubs is matter of devout gratitude to God. We fear however that our research happy exemption will not long continue. present happy exemption will not long continue.
We include these fears for the following among

We include these fears for the following among other reasons.

A large proportion of the rising generation in the state are growing up in ignorance. While some efforts have been made to extend the advantages of common schools throughout the state, there has been nothing like united action on this subject. Many of our children cannot even read. And of those who can, but few aspire to any thing beyond the mere elements of an English education. But few possess the means of obtaining general information, and of acquiring those habits of reflection and mental discipline, which are so necessary to qualify a people for self-government. In this state of ignorance it is easy to see, that infidelity and popery would find ample materials for their work of moral corruption.—Millennial Trumpster.

FRANKLIN BARN

EXTRACT.

RECORDER

WILLIS, Pro

UNIVERSITY OF VIRGINIA.—Hon. H. L. Pinck-iey, of Charleston, S. C. has given, in the last charleston Observer, an interesting view of the niversity established in Virginia, under the aus-tices of Mr. Jefferson. While it affords excelpices of Mr. Jefferson. While it affords excel-lent literary and scientific advantages, Mr. P. says it furnishes uncommon religious advan-tages. This, he thinks, its "peculiar excel-

lence." He remarks,—
"Other colleges may equal it, perhaps in a literary point of view—but none in a moral or religious. Others may equal it, perhaps, as fur as regards more secular education, or the general culture of the mind and manners—but this interest control of the mind and manners—but this control of the mind and m is the only one, to my knowledge at least, in which the heart as well as the mind, and morals -in which religious and secular improven go hand in hand-and in which a Christian ciety can be found, "like an apple of gold in a picture of silver," wisely preferring the know-ledge of God to all the learning of the schools, and not only displaying many beautiful examand not only displaying many beautiful exam-ples of personal and practical piety, in their own hearts and lives, but regularly and sedulously engaged in the great and noble enterprise of ex-tending the light of the Gospel and the blessing-of salvation, throughout the world. "So far from the University being a school

"So far from the University being a school of scepticism, it may much more properly be called a School of Christianity.—Not only arrone of the Professors infidels or scoffers, but there is not one of them, (I speak advisedly when I say it,) who does not entertain, and exhibit in his conduct, a profound respect for the principles of the Gospel, and the institutions of the Church. Several of the Professors are not only members of the Church of Christ themselves, but have invariable encouraged and proselves. ves, but have invariably encouraged and pro-sted the progress of religion amongst the stu-

dents."
The Editor of the Charleston Observer thinks The Editor of the Charleston Observer thinks that the representation of Mr. P. is too favorable, in regard to the religious state of the University—though the predominating influence is in favor of religion. And so must it be in every College, which is destined to flourish. An army could not maintain order and morals in a College, without the restraining, sanctifying influences of the Gospel. Infidelity may cavil and pull down the good institutions of society, but it cannot build them up and sustain them permanents. annot build them up and sustain them permantly. [Ct. Obs.

ENCOURAGING FACTS.—The Missionaries of the A. B. H. M. Society have reported the conversion of forty-three Roman Catholics, and their baptisms, during the last year, in the state of Missouri. And what has been done in Missouri may be done in other states. Let the friends of God offer the prayer of faith; let them cultivate a spirit of kindness towards these people; and let them be prepared for special peculiary. ple; and let them be prepared for special pecuniary sacrifices, and we shall hope the best respecting them. [Am. Boptist.

REV. CHARLES GUTZLAFF.—The public will learn with satisfaction that Mr. Davis, chief superintendent, has secured to his Majesty's government the able services of Mr. Gutzlaff, as additional Chinese Secretary to the commission, at a salary of £800 a year; and as the superfluence. ous office of master attendant, which was established, chiefly in order to superintend the collection of the obnoxious duty intende have been levied on the British trade, is abolished, no fresh expense is incurred by Davis's very judicious arrangement, which is earnestly to be hoped may be confirmed at home

REVIVALS.

WESTERN RESERVE COLLEGE. - There has re-Western Reserve College.—There has recently been a very great increase of religious feeling and spirit of prayer among the christians in this institution—a revival of religion among the people of God. The conversions are not numerous. Indeed there are few to be converted. The President informed me that of the eighty five members of college only siz or seven are ranked among the imponitont. All the rest are hopefully pious, and nearly all desiring to preach the gospel of Jesus Christ to dying men.

JEFFERSON COLLEGE, AT CANONSBURG, PA .-JEFFERSON COLLEGE, AT CANONSBURG, IA.—
The number of students is 235, a large proportion of whom are probably pious. A revival of religion has recently been enjoyed in that institution. Thirty eight united with the college church on the 24 Sabbath in March. A few others indulging hopes, and some remain

WASHINGTON COLLEGE, PA .- This institution washing to Collect, TA.—I has institution shared in the gracious effusion of the Spirit in the revival recently experienced at Washington, and heelve of the fifty-one added to the church at their late communion, were from the number of her sons.

[ib.]

MARIETTA COLLEGE, at Marietta, O .- In the precious season of refreshing which has been enjoyed in that place within a few months, the college spared richly. About thirty members college spared richly. About thirty members of the institution are received among the subjects of the work—there are 90 students in the institution, most of whom are preparing for the ministry. It is the professed object of this institution to raise up ministers and pious teachers—accordingly the faculty, pious students and the church in town, make it a permenent and special subject of prayer, that all who enjoy its advantages may be sanctified and made meet for the Master's use.

[1b.]

South Hardyer Callege La—This institution

South HANOVER COLLEGE IA .- This is tion has two hundred members, "of whom more than one half are pious and looking to the ministry—several are devoted to foreign mis-[ib.

DANULLE COLLEGE, KY.—From a letter received while I was in Cincinnati I learned that this institution is enjoying a revival. About twenty members of the college were hopefully converted to God, and the work was still in

progress.

Total number of conversions in these colleges within a few months one hundred and five.

Thus God is preparing for the church and the conversion of the world at least one hundred conversion of the world at least one hundred ministers. Who will not pray for colleges? [ib.

ELEVENTH CHURCH, PHILAD. -- The Phila-delphian states that on Sabbath before the last, the final states that on about the bear the last, (the 5th inst.) twenty-one new communicants united with this church, under the pastoral care of the Rev. John L. Grant, in commemorating the death of the Saviour

TENTH CHURCH, PHILAD .- An addition of twenty or more persons had recently been made to this church, under the pastoral care of Rev. H. A. Boardman.

Wisterook, Cr.-Rev. Jeremiah Miller writes to the Editor of the Ct. Observer, April

I came here about the 20th of last July. This people were then in quite a divided state. There people were then in quite a divided state. There appeared to be a strong alienation of feeling in the ecclesiastical society, and the church. In these was exercised a spirit the eccresissical society, and the circle. It some instances, there was exercised a spirit which savored strongly of ill will. Some of the church seemed to mourn over the desolation of Zion, but as a body they were sleeping at the post of duty. We endeavored to show them the argulating in carried post of duty. We endeavored to show them the awful guilt and danger of sleeping in carnal security, when so much had been done for their own and the redemption of others, and when the vows of Jehovah were upon them, and when so many in their widst were recklessly when so many in their midst were recklessly and madly rushing on to a cheerless grave, and to an endless hell. The high claims of God as their Father, of Christ as their Redeemer and Judge, and of the Holy Spirit as their Sanetifier, were urged upon them. In the pulpit, the conference room, and in vinits from house to house, professors of religion, especially, were urged as they valued the interests of the soul and of eternity, to forgive and pray for one another, and promptly and vigorously laber for a revival. The

supreme importance of vigorous, living piety, and agonizing, believing prayer to God for his Spirit to crown our labors with success, was held up to the church with prominence. And this direction was adopted. They went to work for the Lord.

Now meetings are crowded. Deep solemnity pervades the sanctuary of God. The stillness of death reigns there. Every eye is fixed. Every word is heard as coming direct from the Eternal's throne. Those who could a few weeks before, profanely laugh in the 'solemn place,' now begin to weep. They were filled with the vanity of outward show, but now they are clad in 'modest apparel.' They are clothed in their 'right mind.' Converts are multiplied, and with inexpressible delicht they have been as a consideration. right mind.' Converts are multiplied, and with inexpressible delight they lisp the songs of

with inexpressible delight they lisp the songs of redeeming love. They now think and act as it becomes beings formed for immortality.

We do not pretend to say precisely how many have indulged hopes. But the revival has added 61 to our church. It is said, both by the friends and enemies of religion, that they appear as well, at least, as converts in any previous revival in this place. All acknowledge (who were at first disposed to doubt) the genuineness of the revival. This is from those opposed to the revival as well as those who were uineness of the revival. This is from those opposed to the revival as well as those who were
engaged for its promotion. The revival has
produced very happy effects with regard to the
great benevolent operations of the day. The
converts take a lively interest in the cause of
missions especially. Our monthly concerts for
prayer are hailed as 'Jubilees of delight.' These
have been perhaps the most interesting meetings we have had. Those who have joined the
church have promised to abstain from the use of
ardent spirils except as a medicine. If we had
room we might mention many cases of conversion of deep interest. But we shall forbear. The room we might mention many cases of conve sion of deep interest. But we shall forbear. The hopeful conversions have been confined almo entirely to the youth and middle aged. Ho will be received to heaven in the day Christ shall 'make up his jewels,' we ot tell. We leave that to the disclosures

the judgment.
With regard to the means used in the revival. it may be remarked, that we have had no 'four days meeting.' We did, however, for three days, days meeting.' We did, however, for three days, have preaching in the afternoon and evening. (We would here gratefully acknowledge the assistance of the neighboring ministers occasionally.) In our meetings, which have been frequent, the great object has been to present truth in its simplicity to the heart and conscience,—to render the duty of saint and sinner perfectly plain, and to urge them by the combined motives of three worlds to discharge it immediately, praying the Almighty to add the special influences of his Spirit, without which special influences of his Spirit, without which all would be in vain. The conviction of sinners has been deep. Never before, as they say, have they had such impressive views of their meful guilt before God. The season of their anxiety has usually been short. When they had seen their danger and duty, their struggles between

ROSTON RECORDER.

Friday, May 1, 1835.

SLAVERY.

The second article from the Southern Chris an Herald will be found on our last page. We shall not attempt, in commenting on this or succeeding numbers, to notice every error of the writer. We shall only deal with the turning points of the arguments. In the present number, he asserts:-

That the existence of servitude necessarily re-sults from the order of things which the Creator has established.

That word, "servitude," must be carefully watched, or it will quietly slip away from its present position, and begin to mean something else, ere long. The servitude, of which he spake last week, was merely a division of labor; one man raising cotton, another spinning it, another weaving it, another wearing it; the wearer being at work, meanwhile, raising corn for those who raise cotton for him; or perhaps employed as a constable to collect their debus. Let us keep the word strictly to this meaning: that one man labors for another, in the em playment, whether bodily or mental, for which ne is best qualified, and is paid for it, either in labor, or in some valuable product of labor.

Our government is called a government of equal rights—its laws are said to be equal. Yet there are hundreds who in reality have no more rights or privileges than the slaves of the South. There are many of this class in the the South. I here are many of this class in the South, where such are in a great measure excluded by the system of Slavery. That they are numerous in the North, as is necessarily the case in every non-slaveholding country, we cannot for a moment doubt.

So the East Indian could not for a momen doubt the perpetual fluidity of water, and disbelieved the Dutch Ambassador, who asserted that it became solid in the winter; and for the same reason, -he had never seen it. A summer's residence in New England would greatly increase his ability to doubt.

What are the rights and privileges of thou-

They have the privilege of choosing, whether they will lay up money fast by laboring there, or more slowly by laboring elsewhere; the privilege of choosing and changing their place, as they think best; of quitting that employment altogether, when they please. Their families are not liable to be broken up, and the members separated for life, at the will of their employers. They have the "right and privilege" of protecting each other against violation and murder, by bearing witness in court against any who may comsit such crimes. The work in our manufactories is not done by a degraded class, who must do it, on whatever terms employers dictate, or starve. It is done by persons who engage in it, only because they can lay up money faster in that way, than in any other equally agreeable; who have homes, to which they can return when they please; and who actually do not continue in that employment, more than about two years each on an average. We speak, now, of the "factory girls," who are the most dependent class of operatives; and we speak from intimate personal knowledge. We think that these "rights

The whole question, then, so far as we are at present concerned, is this; are the evils connected with involuntary servitude so much greater than those connected with voluntary servitude, as to authorise us in overturning the whole order of existing things, for the purpose of introducing a different system: and this too without any regard to consequences?

This looks very much like a concession, that

This looks very much like a concession, that slavery, after all, is an evil, which it is desirable to remove, and which we must endure, only because it would cost so much to remove it. Why does he state the question thus? Has be a lurking suspicion, that this is all that he shall he able to prove? He continues:-

That men can only be free and happy in pro

ortion to their fitness for freedom and happin This is true on a large scale; but where the community in general is in a healthy state, it is essible that an individual should be more free than he is fit to be .- The next proposition is:-The greatest degree of liberty has always been ound in sloveholding countries.

There is a difference between the greates degree" of liberty, and the greatest amount of liberty. The greatest "degree" of liberty, in the civilized world, 25 years ago, was probably enjoyed in France, by Napoleon Bonaparte. He could, in a very remarkable "degree." not only do as he pleased, but make others do as he pleased to have them, -not only in France, but over nearly all Europe. A still greater " degree" of liberty, perhaps, had been long before enjoyed at Rome, by Nero. He was less hampered by a public opinion, requiring some appearance of regard for law. Of such liberty, doubtless, the " greatest degree is found " where the free are the fewest, and their power the most despotic; and it would exist in its highest conceivable "degree," were all the earth formed into one vast empire, under the control of a single despot, who should be guided in the disposal of the lives and fortunes of his subjects by o law but his own will.

Our civil institutions should aim, not to secure the greatest "degree" of liberty to one a few, but the greatest amount of liberty to the people. That this is secured by slavery, is not yet proved.

In no country has it ever been the case, that Il classes have been the fit subjects of a repub-ican form of government.

This we deny. Taking the word "class" in e sense in which it is here used, we assert that in New England, at the present day, "all lasses" are "fit subjects of a republican form of government." True, there are individuals who are unfit; but those individuals do not constitute ny of the "classes" of society. They are neither the literary men, nor the capitalists, nor the laborers, nor the white, nor the black; but individuals from all the great "classes" of society. Their character affords sufficient reason for shutting up at least some of the worst of them in prison; but not for diminishing the ried political privileges of any "class" in society. Frue, men of all classes are imperfect, and would be better republicans, if they were wiser and better men; but of none of these "classes" can it be said, that another form of government would be better for them, or that they would be nade any fitter for republicanism by owning slaves. Foreign immigrants, whether fit or un fit for republican government, do not form a 'class" among us, in the sense in which the word is used in this argument. They form portions of several "classes," and are not numerous enough in either, to affect the general correctess of these remarks.

If then there necessarily exist in every state of society classes fit for different degrees of freedom, and to whom the same form of govern-ment cannot be adapted, no government can be so permanent as a government placing these different classes under different systems of awa dapted to their fitness for freedom. ase where slavery exists

This also we deny. We assert that where lavery exists, many are masters, who are not fit for freedom; and many are slaves, who are fit for freedom. No system of slavery everhas existed, nor is there any reason to think hat any can be devised, which shall divide men nto masters and slaves according to their fitnessfor freedom. When some men unfit for freedom, are living under laws made for the free, and others, fit for freedom, are living under liws made for slaves, there is no more adaptation of the form of government to the different clases of society, than where all are free.

It will be said in reply, that the slaves are more generally unfit for freedom, than their masters. We admit the fact; but we maintain that this is the fault of slavery, and not its justification. Where slavery is adopted into the form of government, as a permanent elemen of the state, the laws must of course he such a to secure the existence of a degraded class, a cass unfit for freedom. The laws must be so constructed, as to secure their perpetual unfitness The unfitness thus purposely made and perpetuated, can be no justification of the system that makes it. That unfitness is no evident that the system ought not to be changed for another, which will make them fit for freedom The impossibility of such a change, consistent with the rights and duties of all, is not self-evi dent, and therefore not to be taken for granted In countries where voluntee a fruitless attempt is made to place two classes of society incapable of enjoying or exercising the same rights and principles, under the same form of seconds. form of government.

Not more so, than where slavery exists. Both lasses, those fit for freedom and those unfit, are found among the masters.

Where slavery exists, it excludes from the body politic those who are unfit to exercise or enjoy the rights and privileges bestowed upon its citizens by a popular government. It at least prevents this class from multiplying so as nger the government.

Wide from fact again. The unfit for freedom re, many of them, masters, and not slaves. Nor does slavery diminish the number of the unfit. The freemen of the free states are as intelligent and virtuous as the freemen of the slave states. Their great men are as great. Their good men are as good. The number of freemen who are unfit for freedom is as small. It can be taken for granted, by those who are so disposed, that holding slaves makes a man wiser and better; but it is not proved, either by sound theory, or by experience.

It will be seen, that the whole argument of the Herald goes on the assumption, that all classes and privileges" are something "more than of a people cannot be fit for freedom, which is not true; that where slavery exists, those who are fit for freedom will be masters, and those who are unfit will be slaves, - which is not true to such an extent as to justify the system,-and not true at al!, except so far as slavery itself has made some of the slaves unfit for freedom,which unfitness, being the evil fruit of the slave evstem, is its condemnation, and not its excuse The writer appears to be fully convinced, that such a state of society as exists in New England, cannot exist any where. We hope he will come

N. B .- Our readers will understand that we have good reason, in this discussion, for keeping very cool.

DOMESTIC SLAVE TRADE. The Editor of the Millennial Trumpeter, Maryville, Ten. states the following facts, in

etter to the publisher of that paper.

A widow lady, having a female slave with no children, was about removing from this ounty to Alabama. The husband of the olored woman, himself a slave, likewise lived colored woman, himself a stave, heavise in this county. Both master and mistress and their two slaves were professors of religion, members of the same identical church, and that a Presbylerian church. The widow lady applied to the church assign for a certificate of a Presbyterian church. The widow lady applied to her church session for a certificate of her good standing. The session-fielt it would be wrong to grant her request, unless she would make such arrangements as not to separate husband and wife, parents and children. The pastor of the church and others interested themselves in the case; and the owner of the black man offered to give what was thought a reasonable price for his wife and two children. The widow both on the paramilled to to accede to widow lady, on being applied to to accede to this proposition, refused; and when her Chris-tian sympathies were appealed to, she replied, that her friends need not trouble themselves about her concerns,—she could attend to her own business while she had her senses, &c. Shortly after she sold her black woman to a most wicked man, the keeper of a grog-shop, and with the children (the youngest of whom was but eleven months old, torn from the breast,) moved out of the country; leaving husba wife together, but separating parents and chil wife together, but separating parents and children. She was of course suspended from the church. It was said that the purchaser of the woman agreed, when he bought her, not to sell her again without her consent. However this may be, an opportunity offered a few weeks after, and he sold her to be carried to a far country. Her husband, overwhelmed with grief, followed her the first evening after her departure, and asked leave to spend the night with her. Even that favor her inhuman master utterly refused. And as the disconsolate husband stood without, his cars were saluted with the infernal voice of the tyrant, Chain her down! Chain her nows!! The poor slave down! Chais her nows!! The poor slave now lives in this town. His narration of the bitterness of his grief is enough to melt a heart of stone. Previous to his separation from his two children he had lost a child by death. His affliction, he says, was nothing when compared with that of having his two living children torn from him for life. This last he thought as much as he could bear. But ten-fold greater was the ageny of grief, when the conjugal ties were broken forever, and he was awakened to the painful consciousness of the fact, that his be-loved wife was torn from his embraces, and car-ried where he should never see her more! Be-reft thus of his wife and children, his only con-solation is in the promises of the gospel. For he is one of Christ's little ones.

Our readers will here notice s vretchedness to which slaves are exposed; the hardness of heart, which is shown by some daveholders who profess to be Christians; the eneral sentiment, among Preshyterians in that egion, concerning the traffic in slaves, and the eparation of families. The strength of sentint against it is rapidly increasing.

Mr. Hoyt, Editor of the Trumpeter, has oublished several stirring articles on this subct, which have received high praise from the Liberator, &c. Mr. Garrison will probably like some parts of the following, from the Frumpeter of April 4, better than others.

A plan may be devised, under the providence of God that will supercede it; but until this is lone, let us strenuously uphold Colonization. Observation and experience have convinced us mediate and unconditional abolition, will never be put in practice in slaveholding states.
And, indeed, we are decidedly of the opinion that it would be imprablicable under existing circumstances. We fear, instead of its proving reumstances. We fear, instead of its proving blessing to the slaves, it would prove a curse them and our country. But let not these facts be taken as a shield by

slaveholders. There is a duty incumbent upon them, as binding and as immutable as the obser-vance of the moral law. They are in possession of stolen property, or rather, the souls and bodies of men created in the image of God like themselves. No matter by what process they obtained the possession of these human beings, or to what extent the laws of the land may jusy them in their possession, yet a just and per tly Holy God will call them to account for it Then the first duty of a slaveholder in view of the good of his fellow men—himself—and the good of his fellow men—himself—and the in with a plan to extricate himself from this difficulty.

The Colonization Society, under the difficulty. The Colonization Society, under the smiles of heaven, and in strict subservience to the laws of the land, comes to his assistance like a torch of light to the lost and weary traveller in the wilderness. She pleads with him to put forth one proper volition of his own, and lean upon her arm for support, and she will lead him forwards into the paths of pleasant-

ness and peace.

But there is another duty incumbent on slave-holders; and it is one shamefully neglected.
Slaveholders enjoy the profits (if any there be)
of the slaves' labor. They have degraded them of the slaves' tabor. They have degraded them to a level with brutes, by keeping them in bondage. They have almost dissipated from their bosoms all those high and ennobling feelings which ought to characterize immortal beings.—And in return form this abuse, it is surely binding upon them to obey the dictates of God-of iny upon them to obey the dictates of God—of justice—of reason, to educate them. Poor compensation as it is, if neglected, a load of guilt will rest upon slaveholders, that we fear will sink them into eternal woe. When this duty is performed—when slaves are educated in the holy precepts of the Bible—in literature and morals, they will then be prepared to enjoy liberty. liberty.

AMERICAN UNION. Its operation at the South Our readers probably noticed, in the article opied last week from the Southern Christian Herald, that the American Union has been the accasion of bringing that paper to discuss the question of slavery. It will probably cause nore serious looking about for argur among slaveholders, than any thing else which has occurred. They will see that the Union is at the same time careful to do them no injustice, and confident that the removal of slavery can be effected by calm and fair argumentation. They will perceive that they have to do with men, who cannot, with any show of justice, be charged with rant, or slander, or uncharitableness; against whom the accusation of stirring up the slaves to insurrection, or exciting the north against the south, cannot be brought without evident injustice. They will see that the Union must be met by sound argument, or it will prevail. The necessity of the case, as will as their own sense of justice and of honor, will lead them to a candid examination of the subject,the result of which cannot be doubtful.

Those at the south, for there are such, who wish for the removal of slavery, will hope well oncerning the Union, and will be encouraged to think and pray and act more vigorously. The N. Y. Observer contains a letter from such a man, a citizen of South Carolina, from which we extract the following:-

I abhor the whole system of involuntary slavery, unoccasioned by that poverty, or un-merited by that crime, which alone, according to my impression, can render it lawful or vindi-

cable. But thousands upon thousands of those in bondage in our "Hail, Columbia, happy land," have neither deserved their fate by their criminality, nor been reduced to its necessity by their poverty. In both respects, multitudes of them are as innocent, as the leaks that "received but yesterday the gift of breath."

I am myself a slave holder, because, under existing circumstances, I am compelled to be so, and hope no longer to continue such, than while the pressure of that compulsion bears upon me. Though brought up under and amidst all its influences from infancy to past middle age, I never was, am not now, and hope never to be, the apologist of slavery, as it exists in these United States—of involuntary slavery, or of slavery that owes its existence to any other origin, than the demerit of crime, or the depression of pauperism.

origin, than the definert of crime, or the de-pression of pauperism.

I am happy to find, in the number of the Obs-server of April 4, "an American Union for the relief and improvement of the colored race." I hope the whole subject will be so managed, by this humane and interesting association, that something reasonable, practicable, and efficient, commending itself to every patriot and Christian

this new Society, by pursuing, judiciously, steadily, and fearlessly, the medium course, steadily, and fearlessly, the medium course, avoiding several things on the colonization system against which, perhaps, some of the objections of abolitionists too fairly lie; and shunning the opposite extreme, on some points, into which these objectors themselves have run, may present and prosecute a plan, which shall enlist the talents, the feelings, and the efforts of all, in every section of our land, who own and mourn the pressure of this great sin. And if the American people, or even the Christian por-tion of that people, shall unanimously vote the downfall of slarery, down slavery must go.

We have no doubt that Mr Finney is essen ally right in his notions of revivals technically peaking. They belong to no particular set of

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speaking. They belong to no particular set of opinions, but to a system of operations set in motion by human contrivance. Consequently the most modern and approved practice has been to make use of particular persons, who have acquired practical skill in the art of bringing about an excitement, on the principle, we suppose, of that perfection in art, which is compassed by division of labor, and of a particular adaptation to a particular branch of professional work.

[Chr. Register. sional work. [Chr. Register.]
We think that the Editor of the Register, if

should examine Mr Finney's own language on the subject, would find that the Presbyterian ons not stated it as accurately as it should have been done. But let that pass. We are anxious to know what the Editor of the Register really believes about revivals. His way of mentioning revivals technically speaking" leaves room for the suspicion, that he believes there are, or have been, or may be, revivals, which do not belong to a system of operations set in motion by human contrivance," but which are in reality schools, they will tend por the fruit and exhibition of the wisdom, the goodness and the power of God. Perhaps he vill acknowledge that there were such revivals in the times of Moses, of Samuel, of David, of Hezekiah, of Ezra and of Christ. Perhaps he would acknowledge the existence of a real, though faulty, revival, in the time of Luther. Perhaps he thinks that the introduction of Unitarianism nto New England has been the means of increasing the amount of real piety; in other words, the means of a revival of religion. Perhaps he would acknowledge that a real revival may exist on a smaller scale, and continue for a shorter time, than any of those just mentioned, and may be during its continuous a subject of in-tense interest among those who derive benefit from it. A full and definite statement of his

views on this subject will be received as a favor MORAVIAN MISSIONS

AMONG THE HEATHEN.

The United Brethren, commonly called Mo-avians, are comparatively little known in this country. Their Missions among the Heathen, country. however, have recently attracted some attention and excited an interest in the minds of othe Christians of different denominations. The ancestors of the Moravian Brethren had been Church of martyrs and confessors for many years before the Reformation; being the genuiyears before the Reformation; being the genuine followers of the Bohemian witness of the truth, John Huss, who in the year 1415 sealed his testimony of the Gospel with martydom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation.

But, as the Reformation did not extend to Bo-But, as the Reformation did not extend to Bo-hemin and Moravia, they had to suffer renewed persecutions, until, toward the close of the 17th century, they ceased to be publicly known as a Church; and their Bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Breth-ren was revived by some emigrants from Mosubsequently, the Couren of the United Brein-ren was revived by some emigrants from Mo-ravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrohut, which is now their principal settle-ment, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely America. When the Moravian exiles scarce amounted to a few hundred souls; the Missio amounted to a few hundred souls; the Missionary spirit was poured out upon them with such constraining influence, that within eight or nine years, they sent Missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nisobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet persevering labors, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the

| have more or less following countrie | | hing | mis | sions | in the |
|---|----------|--------|--------|----------|-----------|
| MISSIONS. | Com- | | | | No. of |
| | mene'd | tions | | | Com'ts |
| In Greenland, | 1733 | 4 | 25 | 1820 | |
| In Labrador, | 1770 | 4 | 31 | 895 | |
| In N. Am. amng. Indias | 14, 1734 | 2 | | 349 | 70 |
| In Danish W. I. Islands | 0, 1752 | 7 | 36 | 9435 | 4000 |
| In Jamaica, | 1754 | 7 | 19 | 4496 | 1450 |
| In Antigna, . | 1756 | 5 | 22 | 13,836 | 5110 |
| In St. Kitts, | 1775 | 3 | 10 | 4840 | |
| In Barbadoes, | 1765 | 2 | 6 | 1603 | |
| In Tobago, | 1790 | 1 | 4 | 253 | |
| In Surinam, S. America | 1735 | 1 | 14 | 3350 | 1200 |
| In South Africa, | 1736 | 6 | 39 | 3099 | |
| | | 42 | 214 | 44,475 | 15,518 |
| Of the above number, 2 | ,715 are | Green | lander | o de Eng | qimaux. |
| 66 66 | 349 44 | Indias | s of v | arious i | ribes. |
| 16 16 39 | | | | | of color. |
| | | Intte | atota | and o | ther na- |

In sustaining these extensive missionary operations, which, from the first, have been a work of faith, the "little strength" of the United Brethren has been kindly nisled by friends of missions in other Christian denominations, particularly in Great Britain; which is acknowledged with heartfelt gratitude. But so numerous edged with heartfelt gratitude. But so numerous and pressing are the calls from various quarters to extend the sphere of their missionary lubors, and so inadequate are their resources, though applied with the utmost economy, to meet the increasing annual expenditure, that, in consideration of these circumstances, and in view of the kind encouragements held out to them by worthy friends beyond the pale of their own

ning these extensive missionary op-

Church, they take the ment to a gener world, and preach the Go

sacred to all his tru dorable name they the glory. Donations for the Moravian Mo. received and forwarded by Char

No. 78, or Charles Stoddard, X John Amos Co. elected to an office in Harvard ome one give us the particulars

SUNDAY SCHOOL AGENCY IN L The American Presbyterian Saty of Montreal, under whose de-

tablishing Sabbath The con-

published in the early par pledged themselves h report should be for

in their testimony respe Sabbath Schools, and the been exerted by them w expressed much gratitude to been rendered. A very maintaining such inst. couragement of any faithful r ociety, have been con

youthful population—by becoming a means of grace, in many parts of the destitute of the preaching of the go nd combining the prave ment of vice, and the

ment of vice, and the establishment ministry of the Gospel.
This society at the commencement engaged the services of Mesers. W. F. Lloyd to act in the capacity of agents, there was a reasonable prospi

August. Mr. Hoyt remained in the fall. Mr Hoyt visited 41 se

for cash. as gifts, In addition, Mr. Johnston of Laps

otal amount of books disp Dunham, Laprarie, and Stanstead

Amount purchased,

not but express their deep regret and disposal of the books con

A. F. MARSHALL, HENRY LYMAN.

COMMON SCHOOLS

vention of School Comm Mr. Clark of Shorb

The object of this Conv adopt measures to elevate the usefulness of our commo teresting discussion of various

n school education, the adopted the following resolute. Resolved, That it is the

deep interest in his emp mended to Prudential Co ers for our schools without of teaching is congenial their own view, highly re

their own view, highly respanning Committee without such, as do not exhibit this?

3. Resolved, That teache in order to be properly quest, should be thoroughly graphy,—with the principles writing,—with mental and Colburn's First Lessons,—w far as through the single rule Adam's,—with modern grammar,—and with some the United States; and that schools, in addition to the actions, in addition to the chools, in addition to the ainted with practical a

4. Believing that the branche aught in our common schools, re-tion in our Academies and High importance demands, and believing provement in this respect would the many and usef ute to a more thorough

fore, Resolved, That we s teachers of Academies an ity, to nequaint their pupils branches, and refuse to recon

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they have a familiar and them.

leed, That it would set of common school en would keep a record o

LIS ISSTITUTE. -- Severa manual Issuitute.—Several mily been throwing out evilibing this mascent institution, with manual man fair, and if, in the progre aded, what exists now in pre esjoyed in the reality. The itation is, to a great extent, The pledge hefore the particular lies in the character of a item in the character of a item in the character of a who, with a noble Chri-te provided the means for the ONE OF TO preceding is from the N he well for us to " par , we suppose, generally

cession of a part of the ary, the Evangelist gav seminary must be raise, which would permit " Mr. Shipherd, principal r Institute, visited New Yo is agreed to furnish fi ded Mr. Finney should be which we are not minutely in Mr. Shipherd's suggestion, lution was passed, that the Observer, inquiring into t that the Trustees of Obe the colored students should ald object. The Editor of might be contradicted; a at the Trustees of that Institu ch ground. In a subseque at number of the Observer, the nication, signed " One of nded as a reply to the inqui it as evading the question, ssion that the report could no that the resolution had real remarked that no such regu Western Reserve College ninary with which he is acquaits that Oberlin should take other Colleges, and assert man rights will be sadly di paragraph which Mr. Lea such " entire satisfaction article, which the Editor demns as evasive. It seem Leavitt is suited with w done; and, considering the men bear to each other, tha nuch displeased with it. P. S. There is more news. what it is; but there is

avoid all hasty decision NEW PUBLICAT COIT'S PARAGRAPH BIS Pierce, is a very excellent w Child's Book on the Sabi Hooker. New York: Leavitt Hon: Crocker and Brewster.

This is an excellent little work, This is an excellent little work, settre that it is brought out by the of priming and binding uncom Mr. Hooker has done good servy. His book will be acceptably to children, for whom it was at the persons of every age. We do we believe there is none, in after pertaining to the Sabbath is much a reasonable compass, so and so well illustrated. The wates chapters called Evenin signal institution of the Sabbath perpetual obligation,—the ne benefits of its observance id.—on society, the manner and the motives for keep the chapters upon the effect is a saving a savi perpetual obligation,—the conversation with the at pares. atary impression mended. nost parents, will gain

TEMPERANCE.-The article to be studied. We do r's conclusions; but he has serious consideration.

Rev. IRA TRACY, missionary e Treasurer of the A. B. C. F.

no no ill health, or other ea tion from Sh

a fatter, has no signature to voi s, some words, we know not

e in Harvard Col particulars

AGENCY IN L. C.

at some general regulations, em-be objects and principles of our adopted by our towns, printed, ong the families of the same, the order and success of these

ommon school education, if (towns)

Id keep a record of their own doings,

ual report to the town of the state

hold a semi-annual meeting in

TUTE. - Several papers have ng out evil surmisings re-

he season, but in the mean

thers, who are expected, shall

each their labors, the details in the will be decided upon and made the mean time, let no evil surmi-tionary anticipations be allowed.

achers, and the known views of the with a noble Christian liberality, ed the means for their support."

ONE OF THE TRUSTEES.

the Evangelist gave notice that an-

nary must be raised up in the great

which would permit " free discussion;" Shipherd, principal agent of the Ober-

ute, visited New York, and certain s agreed to furnish funds for Oberlin, ed Mr. Finney should be appointed pro-, and some other things should be done,

ich we are not minutely informed; and that

Shipherd's suggestion, after considerable ate among the Trustees and Colonists, a

ion was passed, that the institution should en for the admission of colored students. time since, an article appeared in the

ver, inquiring into the truth of a re-

at the Trustees of Oberlin has resolved

hite, if the founders of any scholarship hiert. The Editor of the Observer published the inquiry, that the re-

il hasty decisions.

NEW PURLICATIONS.

's PARAGRAPH BIRLE, published by

Book on the Sabbath: By the Rev.

New York: Leavitt, Lord and Co;-cocker and Brewster. 1835: pp. 279.

well for us to " particularize." e suppose, generally known, that after

g is from the N. Y. Evangelist.

own entire satisfaction in nt from the Obio Observer.

on, E. DEMOND, Scribe.

valuable r f the gospel-t

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TLAREN, LYMAN. For the Boston

ON SCHOOLS. not Committees and the vicinity, met at

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we have a familiar and correct undersord. The new formal standard and precepts of the fible to objections, we will print it.

The Boundary Questions.—The work which treat on the appeals to the appeals to the author to appeal to the appeals to the appeals to the appeals to the appeals to the author to appeal to the appeals to the appea French News.—An article of news was received on Friday from France, of such an ominous character and importance, as to damp, for a time, the combustible spirit of speculation with which the public were animated. It came by an arrival at St. Andrews, N. B. in 17 days from Liverpool, and was stated positively that the French Chamber of Deputies have dissolved without making the appropriation for the payment of the American Claim. The eastern mails since bring no confirmation of the report, and much less reliance is now placed on the statement than when first received.

port, and much less reliance is now placed on the statement than when first received.

Further particulars from Bahia.—On the morning of the 25th January, the whole city of Bahia and its neighborhood was thrown into a state of the greatest excitement in consequence of an insurrection of the slaves of the Nagoa tribe, one of the bravest and most warlike of the African slave nations.

It was by far the best planned and most extensive rising ever contemplated by those unfortunate beings, and would certainly have been successful, were it not for the activity displayed by a Justice of the Peace, who received some intimation of their intentions at a late hour on the night of the 24th, but on which he did not place implicit credence, yet deemed it pradent to watch them closely. He therefore, with only a small body of soldiers, 10 in number, broke into the house of one of their denounced chiefs, where some 40 armed chiefs were found in consultation. The above officer and his party were soon overpowered and compelled to fly, when the conspirators, fearing the arrival of a larger body of troops from the forts and barracks in a short time, as the alarm was immediately given, were obliged to commence their attack several hours earlier, and with a smaller number than they had previously intended. Although they used every exertion to swaken their fellows, they were unable to muster atronger than from 800 to 1000, (one twentieth of the disaffected,) with which small number, (the majority only armed with swords or pikes,) they assaulted first the Fort St. Pedro, and afterwards the Barracks of the Manicipal Guard, the Arsenal, the Cavalry Station, and lastly the Palace of the President, in all of which they were unsuccessful, although they displayed the greatest intrepidity and fearlessness, many of them rushing on the bayonets, when they found their project defeated, thus preferring death to continuance of slavery. have been appointed teachers at use who have patronized it here, promise an single principle in es-

isionary anticipations be antowed.

t aspect of the institution it promd if, in the progress, God is not
at exists now in promise may soon
the reality. The character of the
to a great extent, yet to be formedge before the public touching
the character of the men already After leaving from 150 to 170 dead in the street, slavery.

After leaving from 150 to 170 dead in the street, they retreated to the Victoria, in the outskirts of the city, from whence, after a spirited resistance, they were compelled to fall back still farther, to the Grasso—and there maintained themselves for three days, when the majority of them surrendered and were sent to the galleys; the remainder have fled to the woods and will be hunted down. Only three soldiers and one citizen lost their lives; many were slightly wounded, and but few dangerously. During the above period the churches were crowded with persons of all descriptions offering gifts to their patron saints for their interference. Business also was entirely suspended, and perfect confidence was not restored for nearly three weeks. Many of the foreign residents with their families had left, or were about to leave for Europe, whilst some of the more respectable Brazilians have sought protection on board the national vessels of war, stationed in the harbor.

The U. S. sloop of war "Erie," was there, fortunately, at the time, and her gallant commander immediately volunteered to protect the American and English residents with marines or armed sailors if necessary.

[N. Y. Com. Adv.] ion of a part of the students at Lane

FROM PARA.—By an arrival at Salem from Para, we have sad news of the contending parties in that

we have sad news of the contending parties in that quarter.

After the revolution of the 17th January, which ended in the appointment of Malcher as President, and Vinagre as General of Arms, a difficulty took place between these functionaries, and the rigorous measures of the President rendered him extremely unpopular. Hostilities commenced, and in a short time Vinagre's party had full possession of the city, except the Heapital and Castle, which were occupied by the President's force; six vessels of war were also for the President, and kept up a constant fire on the town, with great damage to the churches and houses. The firing upon the Castle and Hospital continued with but little intermission till the 21st, when a cessation took place, the President having sent ashore, from one of the vessels of war, articles of capitalation, which were apparently agreed to. ht be contradicted; as it could not be

when a cessation took place, the President having sent ashore, from one of the vessels of war, articles of the Observer, there appeared a mication, signed "One of the Trustees," elsa a reply to the inquiry. The Editor Observer, a decided Abolitionist, consider sevading the question, and as an adithat the report — 'Id not be contradict and that the report — 'Id not be contradict and that the resolution had really been adopted that no such regulation exists at estern Reserve College, or any other with which he is acquainted, and ladiat Oberlin should take lower ground ar Colleges, and asserts that the friends a rights will be sadily disappointed, &c. agraph which Mr. Leavitt has quoted the "entire satisfaction," is from this ide, which the Editor of the Observer of the Course o

From Vera Cruz .- A letter from Mr Hud which the Editor of the Observer more, which the Editor of the Observer From Vera Cruz.—A letter from Mr Hudson, of the Merchants' News Room, New York, to Messrs. Topliff, states, that the Congress, at that port from Vera Cruz, April 9, reports, that a revolution had just broken out, and four States had liredy declared Gen. Santa Anna's illegal, and has declared in favor of the Vice President. Santa Anna was at Vera Cruz at the time and immediately sent despatches to the interior to raise troops to proceed against the insurgents. The Congress sailed on the day the news reached Vera Cruz, and form appearances it was Vera Cruz, and fro feared that a bloody war would be the result.

Domestic.

NEW YORK STATE SURVEY.—A resolution has been introduced into the Assembly of this State to the following effect:

That the Secretary of State he requested to Report to the Legisland of the Assembly of the Production of the Legisland of the Production of the Produc

session of the Legislature, have taken a ballot on the question of calling a Convention to amend the Constitutian, and that they have decided by a majority of 5856 votes in favor of the proposition. The object in view is to equalize the representation between the different parts of the State, the proportion of representation between the eastern and western parts of the State having become quite unequal, by the changes in the population, since the adoption of the Constitution. The law under which the Convention is called limits its power to specific objects.

State Anniversary.—The citizens of Mecklen.

State Anniversary.—The citizens of Mecklenburg, N. C. are making preparations to celebrate the North Carolina Declaration of Independence. It is perhaps not generally known, that the citizens of Mecklenburg uctually did, on the 20th of May, 1775, more than a year before the declaration of the United Colonies, declare themselves independent of Great Britain; and it is said many Carolinians allege that not only the spirit, but the very words of their declaration are used—though not knowingly—in the celerated document of Jefferson.

SHAMKFUL LEGISLATION.—The legislature of Mecklenburg countries of Pennsylvania has refused, 3-1 to 97, to concar with the Senate, in a proposition to repeal the bill of the lust assessing as

Britain; and it is said many Carolinians allege that not only the spirit, but the very words of their declaration are used—though not knowingly—in the celebrated document of Jeffersou.

SHAMEFUL LEGISLATION.—The legislature of South Carolins, at its last session, enacted a law imposing a fine of not more than six months, upon any person who shall be found CULLTY of teaching a slave to read or write! or if a free person of color be convicted of the like crime, he must be whipped not exceeding fifty lashes, and fined not more than fifty dollars!! It further provides, that any person employing a man of color as a salesman or clerk, shall be subject to a fine of one hundred dollars and six months imprisonment!!!

Such enactments are foul blots upon the Records of a free people, which our posterity will blash to be-

Such enactments are foul blots upon the Records of a free people, which our posterity will blush to behold.—They are not only unjust and cruel, but actually impolitic—such laws do not even deserve the name of time serving policy.

Such is the language of the Cumberland Presbyte-

rian, a paper printed at Nashville, in the slaveholding state of Tennessee. No such laws, we suppose, sat exist in that state.

Maine Lands .- Speculation in Maine lands seems Maine Lands.—Speculation in Maine lands seems to rage with as much intensity as was ever evinced in any wild and extravagant project.—lands that a few yeare since were knocked off under the hammer at the cents an acre, have recently been bought at \$7 per acre. Some of the speculators appear land mad. We heard of a Physician in Maine, engaged in these speculations, who recently in prescribing for his patient, ordered twenty acres of land to be taken before breakfast, and if that did not operate in two hours to swallow twenty more.

First arrival on the Canal.—The beat Union, from Whiting's Basin, near Farmington, arrived last

from Whiting's Basin, near Farmington, arrived last evening, bringing the first information of the opening of the Canal navigation. The Canal is now said to ad be in good order, and the intercourse with Northampton will soon be opened.

[New Haven Herald, April 24.

Forgery of Pension Certificates.—At the late is season of the Court of the United States in Lewisburg, the Postmaster General, is about to leave his office and to visit some of the northern cities, preparatory to his journey to the West and his departure on a mission to Spain. This morning, the two Assistant Postmasters General called a meeting of the Clerks of the office, at which Mr. Hobbie announced the intended departure of Mr. Barry, at the same time stating that he was to go into another branch of the public service. Resolutions were immediately adopted by the Clerks, expressive of their regrets at the departure of Mr. Barry, and their gratitude for his kind and gentlemanlike deportment towards them, &c. It is well understood that Mr. Kendall will immediately succeed Mr. Barry.—Mr Pickett, now superintendent of the Patent Office, and late Charge des Affaires at Colombia, will, it is supposed, succeed Mr. Kendall in the Fourth Auditor's office. But he has at least two rivals whose pretensions are strongly arged, viz. Reuben M. Whitney and John T. Sullvan.

Letter Sheet Prices Current.—We are authorized from the proper source to say, that Lettersheet Reviews and Prices Current, folded with one end open, and having no writing upon them but the name of the firm or person forwarding them and the superscription, will be received at the Post Office, and forwarded by mail, at newspaper postage only, as hereefofree.

[N. Y. Shipping and Com. List.]

School Distract Libraries.—The following bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passed both branches of the Legislature of bill has passe

6 2. The taxable inhabitants of each school district shall also have power when so assembled in an unbeequent year, to lay a tax not exceeding ten delars in any one year for the purpose of making additions to the district library.
6 3. The clerk of the district, or such other person as the taxable inhabitants may, at their annual meeting designate, and appoint by a majority of votes, shall be the libarian of the district, and shall have the care and custody of the library under such regulations at he inhabitants may adopt for his government.

Williams of Brewster.

292. Only three wards of the city gave majorities against the project.

Wool.—There was imported into the port of Boston, during the year 1834, three million five hundred and fifteen thousand pounds of wool, that cox less than eight cents per pound and free of daty; one hundred and thirty three thousand nine hundred pounds, costing over eight cents per pound, and datisble.

[Post.]

Post.

Tritin hopes of renewing grace, most of whosh have cated themselves with the Church.

Ever Janus R. Cuentus, late City Missionary, has rece da unanimous invitation to settle in the East Parish Haverhill, and has accepted the invitation.

NOTICES.

By Divine Permission, the Rev. Mr. Vanvleen, of Moravian Church, will preach on next Subbath, the 3th App. P. M. in the Old South Church, and in the evening the Park street Church; after both services, collection.

hundred and pounds, costing over eight cents per pounds, and pounds, costing over eight cents per pounds, and pounds, costing over eight cents per pounds, and the second pounds and the second pounds and the second pounds and that arrangements have been made to continue the line from St. Augustine to Havana, to connect with the Connecticut steamer between Havana, and New Orleans, thus making a complete line from New York—the whole distance to be performed in eight or nine days!

India Rubber Boat.—The Providence Journal India Rubber Boat.—The Rovidence Journal India Rubber Boat.—The Rovidence Journal India Rubber Boat.—The Rovidence Journal India Rubber Boat.—The Providence Journal India Rubber Boat.—The Rovidence Journal India Rubber Boat.—The Rovidence Journal India Rubber Boat.—The Rovidence Journal India Rubber Boat.—The Providence Journal India Rubber Boat.—The Rovidence Journal

Raw X and the Sabbath. By the Rev. Basic property of the state of the Sabbath is brought out by the publishers in a knowledge of the Sabbath is brought out by the publishers in a street of the state of the same of the same

merous class of citizens.

We learn by the Wheeling Gazette, that the legislature of Illinois have passed the bill for a railroad from Lake Michigan to the Illinois river—length 115 miles—estimated cost \$3,000,000.

Extraordinary Balloon Ascension.—Mr. Clsyton, at Cincinnati, on the afternoon of Wednesday, the 5th inst. made the most extraordinary geronautic excursion on record. He prodeeded in a South Easterly direction, and alighted in safety the following morning, on the top of a mountain 3000 feet above the level of the sea, in Monroe county, Virginia, after travelling a distance of 400 miles at the rate of fortyfour and a half knots an hour!—Nothing was seen or heard of him until the 17th, nine days after his departure, when he returned to Cincinnati, where great anxiety was felt for his safety.

A Diamond, weighing upwards of five penny-

Slaves, &c. has effected. [Charleston Observer.]

The trial of Matthias, on the charge of murder, has been brought to a close. The jury, under the direction of the court, gave a verdete of not gaility. He was then tried on a charge of assault and battery on his daughter and sentenced to imprisonment for three months, besides an imprisonment for one month for contempt of court.

Judge Ruggley, after pronouncing sentence, addressed Matthias as follows:

"We now tell you that the times for practising these foolish impositions are past. The Court is satisfied that you are an imposter, and that you do not believe in your own doctrines. We advise you therefore, when you come out of juil, to shave off your beard, lay asside your peculiar dress and go to work like an honest man."

A small sheet, called the "Siwinowe Kesibusi,"

A small sheet, called the "Siwinowe Kesibwi," (Shawnee Sun.) is printed in the Indian language, at the Shawnee Indian Mission Station. J. Lynkins,

Editor.

The Milledgeville Recorder says: We are gratified to learn, from various quarters entitled to credit, that there remains little doubt that the Cherokees will sanction the late proceedings at Washington, relative to the relinquishment of their lands.

to the relinquishment of their lands.

Specie.—On Monday last, fire tons of Specie, belonging to the United States Bank, arrived in Philadelphia from Pittsburgh.

Forgery of Pension Certificates.—At the late session of the Court of the United States in Lewisburg, in the Western district of Virginia, bills of indictment for forging certificates of pensions, were found against George R. Gillian and D. S. Sleeth. At the session of the same court in Clarksburg, Wilson K. Shina, late a member of the House of Delegates, was indicted on a similar charge.

The Spanish Pirates—There is a rumper in cir.

heretofore. [N. Y. Shipping and Com. List.

School District Libraries.—The following bill has passed both branches of the Legislature of New York, and having been approved and signed by the governor, has become a law.

5 1. The taxable inhabitants of each school district in the State, shall have power when lawfully assembled at any district meeting, to lay a tax on the district, not exceeding twenty dollars for the first year, for the parchase of a district library; consisting of such books, as they shall in their district meetings direct; and such further sum as they may deem necessary for the purchase of a book case. The intention to propose such a tax shall be stated in the notice required to be given for such meeting.

5 2. The taxable inhabitants of each school district in the field by horse power, something like the horse rake. The machine is on whocle, which are driven conceived the standing grain, with catting instructions begins to the standing rain, with catting instructions begins to the first year, for the first year, for the parchase of a book case. The intention to propose such as the standing rain, with catting instructions begins to the first year, for the first year, to the first year, to do deceive the best judges.—Hartford Review.

Mowing Machine.—The Western Farmer, a machine is on wheels, which are directly any significant power of the field by horse power, something like the horse rains a plate representation of anothine to at grains a plate representation in the field by ho

care and custody of the library under such regulations as the inhabitants may adopt for his government.

§ 4. The taxes authorized by this act to be raised, shall be assessed and collected in the same manner as a tax for building a school-house.

Culture of silk in Connecticut.—The raw silk produced in Manafield, Conn., during the season, amounted to more than sixty thousand dollars.

The people of the city of New York have voted to authorize the Councils to take measures for the introduction of a supply of pure water, by a majority of 11,368, the whole number of votes cast being 23,—292. Only three wards of the city gave majorities against the project.

Custure of silk in Connecticut.—The raw silk produced in Manafield, Conn., during the season, amounted to more than sixty thousand dollars.

The people of the city of New York have voted to authorize the Councils to take measures for the introduction of a supply of pure water, by a majority of 11,368, the whole number of votes cast being 23,—292. Only three wards of the city gave majorities against the project.

Restams, Right nand of Fellowshite water, Mr. Michael.

Installed. On Wedensday April 15, the Rev. Michael.

Hearting, do Northbridge. Introductory Prayer by Rev. 3d. Rev. J. Ass. B. Fletcher Warer. Address.—Introduction of Northbridge.

Rev. B. Wood of Upton; Right hand of Fellowshite in State Councils to take measures for the introduction of a supply the provided control of the first of the city of New York have voted to authorize the Councils to take measures for the introduction of a supply of pure water, by a majority of the visit of the provided control of the Wilinge Congregation and Church in Northbridge. Introduction of Douglass, from Loke 2d chap. 34th verse.—Behold this church in Northbridge. Introduction of Douglass, from Loke 2d chap. 34th verse.—Behold this church in Northbridge. Introduction of Douglass, from Loke 2d chap. 34th verse.—Behold this church in Northbridge. Introduction of Douglass, from Loke 2d chap. 34th verse.—Behold this c

By Divine Permission, the Rev. Mr. VANVLECK, of the Moravian Church, will preach on next Subbath, the 34-May, P. M. in the Old South Church, and in the evening the Park street Church; after both services, collection will be taken up in aid of the United Brethren's Mission among the Heathen.

NORFOLK CONFERENCE.—The meeting of this Bod

ter, April 0, 1935. D. SANFORD, Scribe.

Derchester, April 9, 1935.

The Religious Charitable Society of Middlesex North and Vicinity, will hold its semi-annual meeting at Pepperell, on Wednesday the 6th day of May next, at 10 o'clock A. M. Addresses will be delivered on the various branches of hencevolent operations. Charles B. Kittakov, Sec y.

Ma. Entron,—Permit me to occupy a small space in your valuable periodical, for the purpose of attesting to the value of the system for the correction and cure of all impediments of speech, precised by W. D. King, who is now in this city. I was a band stammerer from infancy in band, that I frequently found myself incapable of a court the in-About the first of March last, I put myself yound my streamer first of a first head, and the first of myself included to the first of the court of t

the conversion of the world.

Individuals, congregations, and all auxiliary Societ are requested to forward their contributions to the cause are requested to forward their contributions to the caus Home Missions for the current year, on or before Satur the 22rd day of May, to John Puncisard, Esq. Salen, To-surer of the M. M. S., or to Mr. Benjamin Perkins, No. Washington street, Bosvos, Assist, Treasurer-because that day, the Treasurer's accounts for the year will be ed.

R. S. Storms, Sec'y, Mass. Miss. So

ry of the American Education Society

PASTORAL ASSOCIATION OF MASSACHUSETTS

Mappinges.

In this city, Mr. Wm. Woods, to Miss Sophia Chase—Mr. Warren Simmons, to Miss Catharine Furbush.—Mr. Jason Berry, to Miss May Ann Woods; Mr. Benjunih Penfieli, to Miss Suan P. Whitney—James Swan, Jr. Esq. of Stonghton, to Miss Mighl R. Homes, Jones, and Stonghton, to Miss Aleigh R. Homes, Jones, and Miss Lucy A. Remick.—Mr. Cornelius Fuller, to Miss Eliza A. K. Cunningham, both of this city—Mr. N. J. Bowditch, to Miss E. B. Frances, daughter of Ehenzer Francis, Esq. At Roxbury, Austin Flint, M. D. of Northampton, to Aim, daughter of the late N. W. Skillings, of this city.—In Cambridge, Rev. Win. Newell, toMiss Erances floott, daughter of Wester and Mr. Miss Catharine Eaton, of D.-B. John Wells, Esq. —In Dordewer, Mr. Charles H. Rundlet, of Gardiner, Me. to Miss Catharine Eaton, of D.-P. John Nelson Ree, to Miss Catharine Eaton, of Derivad Jewell, of D. Denschop Charles Mr. Miss Ruly Weston—Mr. Nathaniel Delano, 3d, to Miss Nancy Winsor, all of D. At New York, 2d inst. Rev. Miron Winslow, mission, mission, mission, mission, mission, mission, mission, mission, mission,

Deaths.

nerly of New-Ipawich, N. H. aged 99 years. He w wifteer in the Revolution, and a professor of religion, In Ludlow, Vt. Mr. Benja. Sargeant, 33—Mr. Isaac 0.—In Augusta, Me. 17th Inst. Mr. Job Springer, 50. In Berlin, Conn. Rev. Samuel Goodrich, 74.

"DAY'S ACADEMY"

"DAY'S ACADEMY"
FOR YOUNG GENTLEMEN, AND SEMINARY FOR
YOUNG LABIES, AT WRENTHAM, MASS.
SAMUEL, DAY, A. B. Principal.
Miss ANNE W. MAYLIN, Associate Principal.
Mons. Heavy Schikfer, from Paris, French Toacher.
Miss Many J. Alden, Teacher of Music on Piano Forte and
Guitar.

Guitar.

ASSISTANT TRACHERS.

Mr. REANCIS J. WHERTON, IN Male Department.

Mr. REANCIS J. FIRE, IN Female Department.

The Summer Term in this Institution, will conthe first Thursday in June next;—the Fall futurals, in October; and the Spring Term, 1st in February. Each Term contains fiften week, astions, at the close of the Spring and Summer Tweeks each, and one of 3 weeks, as increm.

TUITION., Lower English Branches, per Term,

Lower English Branches, per Term, \$4.00
Higher do do \$5.00
Ling of the Plane Forte or Guitar, \$10.00
Ling of Instruments, \$10.00
Ling of Li

Greenfield High School for Young Ladies. THE Summer Term will commence on the first Wednesday, (6th) of May, to continue 22 weeks. A native French lady will have charge of the department of French and Drawing. A copy of the "Outline" containing the terms and a print of the Institution, will be forwarded to any applicant.

HENRY JONES, Principal.

Greenfeld, May 1, 1835.

Monson Academy.

THE Summer Term will commence on the 27th of May
The Female Department will continue to be under
the charge of Miss Susan C. WHITNEY.
Monzon, May 1, 1835. 3w. S. LAWTON, Principal.

ROYALTON ACADEMY.

ROYALTON ACADEMY.

Tillis Institution is pleasantly located in Royalton, Vt. on White River. Its situation is healthy. The summer term will commence on Wednesday, June 3d. The Femsle Department will be under the superintendence of Monor as experienced and successful teacher, who will have such assistance as may be necessary. The present edition is a great improvement while health and recessary and reached the studies purated at this institution are, Latin, Greek and French languages, Day's Algebra, Euclid's Geometry, with application to Surveying, Intellectual Philosophy, Chemistry, Bottany, Drawing and Painting, together with all other branches of selence can Natural Philosophy, Chemistry, Mineralogy and Geology, will be given by the Principal.

Tuition per term \$3.00. French \$8.10.0 extra. Board, including washing, fuel and lights, from \$1.33 to \$1.50 per week.

Royalton, Ft. May 1, 1835.

The surface of Sunday Schools, is published by the substriblers at \$7 per dozen—weel bounds. BUSSELL, Charks, Principal.

Operations on the Teeth

Operations on the Teeth

CURE FOR STAMMERING.

CURE FOR STAMMERING.

STAMMERING, and art other impediments of Speech.

Permanently Corrected and Cured, by W. D. RING, Infessor of Elocution, who will remain in the city for four months only: it will therefore be necessary that those who require his aid, make early application, personally, or by letter. He may be consulted at No. 12 Somerset street. The system taught, is based upon pure Philosophical principles, and varies materially from all others. Certificates of Cures, and Letters of Recommendation from many Gentlemen of the highest respectability in the country, will be exhibited on application.

ELOCUTION will be taught Cleases, in Semitaries, Private Families and at his room. W. D. K. has matured an elementary system by which Foreigners who have studied English, may be taught in a short time, to articlate all English words, perfectly.

NEW PUBLICATIONS,

MEW PUBLICATIONS.

MANLY PIETY IN ITS REALIZATIONS, by Robert
Phillips of Maberly Chapel. "My soul followeth
hard after Truce."—Datid.
EPISCOPACY EXAMINED, by the Rev. A. Barnes.
REV. HUBBARD WINSLOW'S Lecture before the
American Institute of Institutional Control of the
BR. PAV'S SERMON, delivered at the Funeral of the
Rev. B. B. Winder, B. D.
For Sale by WILLIAM PERCE, No. 9 Cornhill. May 1.

New Sabbath School Books. AMES LORING, No. 132 Washington street, has f

THE INFIDEL CLASS. The Harrey Boys, illustrating the evit of intemperance and their temedy. Christ our states, or conversations between a mother and daughter, sense they are advantaged by Harrey Newcomb. The Beautiful City. Evening Walk. An Evening Walk at Usele Charles. Story of Samoon. Story of Abijah The Wise King. Hassadsh: the Jewish Orphan. The Good Son. Ann Conswy. Refuge; or Archibald Thomson. Consin Clara. The filhe is True, or Prophecy compared with History. The above are publications of the American Sunday School Union, and may be had at the lowest price. of Infancy. Hints and Sketches. Scrap Book. Model Panilly. Second Foreign Mission. History of American Esucation Society. The Mount at Vision. Child's Pitgrim's Progress. New books constantly received.—As shove—Union Guestians. Seren volumes, separately or together. THE INFIDEL CLASS: The Harrey Boys, ith

NEW BOOKS,

ST Published by PERKINS, MARVIN & CO. 114 F Photometer reschingtion street, networks SPEBUILES, Vol. 2d. Speeches and Fo-archiments of Daniel Webster. This volume canreusic Arguments of Daniel Webster. This volume can-vacces off the important Speeches and Addresses of Mr. Webster since the publication of the first values in 1500, MANLY VISTY in its Realizations. By Robert Philo-of Muberly Chapter. "My soul followeth hard after Thee." In The Market of Talks. Number Seven Frist Land Ed. Vistance of Talks. Number Seven Frist Land Red. Founded on Fact. pp. 37.

Edwards's Drawing Book.

HE Plates for Nos. 2 & 2 of this work having being re-drawn. PERKINS, MARVIN & CO. can now for rish compate sets of the Skynumbers.

The Work is in See numbers, with one number of "Studies," containing Fregressive Lessons in Brawing-On Light and Shade-sand Frinting and Finishing the Salject.—Also,—Directions for Sketching from Nature, and the Application of Perspective, By Thomas Edwards, Miniature Painter. For Sale at 114 Webriggtor-Freed.

Guide to the Thoughtful ... New Edition. Wills day published by PERKINS, MARVIN & CO.

Lif Washington street,
Eternity Realized; or, a Guide to the Thoughtful. By
Robert Philip, of Moherly Chapel.—"I have been dwelling
on the sides of Eternity,"—Brainerd.

VILLAGE HYMNS, a fresh supply, for Sale by WM PEIRCE, 9 Cornhill. May 1.

Episcopacy Examined.

Scriptural Argument for Episcopacy Examined, the Rev. Albert Barnes, Author of Notes on Se By the Rev. Albert Barnes, Author to Gospels, Acts, Romans, &c., &c.
MANLY PIETY IN ITS REALIZATIONS. By Rev.
Robert Philip, of Maberiy Chapet. "My soul followers bard after thee,"—Just Published and in Sale by CROCK-ER & BREWSTER, 47 Washington street. May 1.

MISCELLANEOUS WORKS, CENTLY Published and for sale, by GOULD, KEN DALL & LINCOLN, 59 Washington street, complete Works of Mrs. Hunniah Mone, 1 v. 3vo. complete Works of Rev. Jobs Howe, 1v. 5vo. moir of Janue Brainard Taylor, New edition. children and the China, 2 vol.

Inquiry into Colonization and Anti-Shwery.

og's New Work, the Crayon Möcellany, vol. 1. A

Irving's New Worn, the Service of the Sons. New England and her Institutions, by one of him Sons. New England and her Institutions, by one of him Sons. No Fiction, by the Rev. A. T. Reod. New colition. Martha—by the Rev. A. T. Reod. Taylor's Views of the Saviour. Marcha—by the Green of the Saviour. Memoirs of Mrs. Hamanh More, 2v. 12mo. Memoirs of Mrs. Hamanh More, 2v. 12mo. Wardlaw's Shristian Ethics. Wardiaw's Christian Ethics. Barnes on the Gespels—do on Romans—do on Acts. The Nun, by Mrs. Sherwood, 3d edition. Mackintosh's History of the Revolution in England, 1638

Machine Bartes.

Edgeworth's Works, 10 v. complete, gift backs.

Edgeworth's Works, 10 v. complete, gift backs.

Phillip's Guides, la setts or single vol.

Marie, or the Bandit's Daughter. A Poem. May 1. Hannah More's Complete Works. TURST and Only Complete American Edition. The same as recently published, but bound in two tolumes instead of one. A supply received and for salely GOULD, KENDALL & LINCOLN, 59 Washington street. May 1.

THE DOWNFALL OF BABYLON,

Or, the Triumph of Truth over Popery.

A WEEKLY PAPER, edited by Samuel B. Smith
A Priest of the Romish Church. No. 23 is just
a Priest of the Romish Church. No. 23 is just
a priest of the Romish Church. No. 23 is just esting matter. Terms \$1 per annum.

Ty Subscriptions received at the Counting Room of the Mercantile Journal, corner of State street and Witkon' Lane. All the numbers from the commencement can be obtained.

Also, for sale as above, 'Renunciation of Popers,' by S. Smith.

Sw. May 1.

New and Valuable First Class Book; ENTITLED, the POPULAR READER. By the Au ther of the Franklin Primer series of School Books. To This work is designed as a Reading Book for the use of the highest classes in Schools and Academies through out the United States, and in point of merit it is believed;

the highest varieties, and in points and in the United States, and in points are the united States, and in points are the united states of surpassed by any similar work that has yet men at a similar decided in this country. From Mr. J. H. Coffin, Principal of the Fellenberg Academy and Manual labor, or Self-supporting Institution, Greenfield, Mass.

"I have examined the Popular Reader with some care, and consider it far superior to most works of a similar decided and the superior of the su

From Mr. L. Tenney, Teacher of the Model Class, at the "Teacher's Seminary, Andover.
"I am highly pleased with the appearance of this new book, so well adapted to the wants of our High Schools and public Seminaries generally. Having understood much of the auther's design in preparing this work, and having for 2 years seen the happiest results from the use of his precedular to the state of the presence of the seminaries of the state of the seminaries of the s

Valuable Work for Academies and Sunday

Schools.

A CATECHISM of Natural Theology, for the Use of A Academies and the higher Classes of Sanday Schools, By J. Nichels, D. D.—" Every house is builded by some man—but be that built all things is God."

This work was much wanted, especially for the higher classes in our Sanday Schools, to which Paley's admirable treatise on the same subject is, on many accounts, not fitted. The general style of the latter it is true, is incomparable, and many of the author's illustrations are among the most striking and beautiful that can be adduced; and of these Dr. Nichols has availed himself freely, and, for the most part, without altering the expression. But Paley committed a serious error in the very outset, considering his work as one to be put into the hands of the young, by plunging into some of the most abtrase and silficult meinhysical questions in the atheistical controversy; ques-physical questions in the atheistical controversy; ques-



DR. I. H. APPLETON respectfully informs his friends and the public generally, that he continues at No. II Winter-street, Boston, where he is prepared to perform all the operations of DEATAL SURGERY; viz. removing ture and discolorations from the teath, reviering discounting and removing carrier from decayed teath, and fulfing them statis policy, so as to render them as usoful as before, and no more liable to decay than those that are parfectly sound.

He also attends to the making and inserting of all kinds of Artificial Teeth.

IT PORCELAIN, or INCORREPTIBLE TEETH inserted on gold plates, from one to a full set, in the most approved manner.

The regulating of children's toeth, will receive his special attention.

Having for more than fifteen years devoted himself to the profession, he confidently believes he shall be able to give satisfaction to all who may favor him with their patronage.

the profession, he confidently believes he shall be able to give satisfaction to all who may favor him with their patronage.

He begs leave to inform the public that he his availed himself of the services of a skillful and rejentific gentleman from Philadelphia, to assist him in his operations.

Dr. A. has prepared and used, for more than fifteen years, the COLUMBIAN LOTION, which has been proved by hundreds of individuals, and is highly recommended by eminent Physicians of this city, to be an effectual remedy for counteracting the pernicious effects of calomel, unpleasantness of breath, spongs or inflamed gums, and the prepares also the COLUMBIAN TOOFIS VIV.

DER, for diseased teeth and gums, and the PEART DENTIFICE, for purifying the breath and whitening the teeth, and constantly keeps on hand an assortiment of Tooth and Sponge Brushes of his own selecting.

BOY WANTED.

WANTED in a Pamily, a smart, active Lad, about 12
years of age; where he will be well treated,
and clothed, until of a saitable age to be apprenticed to a
Trade. Inquire at this office.

May 1.

POETRY.

WINE DRINKING. "Pour the sparkling nectar free;— Pass the bowl round merily."— Hark: I hear the bailiff's tread; He is acmed with summon's dread Wait until he passes by— I cannot drink while As is nigh. a Cannot drink while as a cannot drink while as a cannot drink, with blyther song."—
Hush! I hear the widow's wail—
Let it die upon the gale.
He, she mourns, once met us here,
First in all our reckless cheer. "Fill thy goblet—why delay? Mirth and wine shall reign to day." Of all earthly joys bereft, Hush again! that solemn chime Numbers alow the felon's time,— Law's dire vengeance he must feel,— Ah! wine edged the murdrous steel.

[Western Luminary

Miscellany.

From the Southern Christian Herald SLAVERY.—In pursuing the discussion of this subject, we shall state as we proceed the propositions which we shall endeavor to sustain. In our last number we attempted to show the absurdity of Mr. Jefferson's proposition, "That all men are created equal," &c. We shall now proceed to show.

all men are stated to show,

That the existence of servitude necessarily results from the order of things which the Creator has established.

That servitude in some form or other has ex-

That servitude in some form or other has existed in every age and country, needs no proof. The only inquiry is, to what is it to be attributed? Has it, like theft, falsehood, or idolary, been the guilty offspring of human depravity; or has it been the natural result of the circumstances in which men have existed, and of the diversity and inequality of men in their physical, moral, and intellectual capacities? That men have often been reduced to a state of servitude by the selfish, tyrannical, and domineering spirit of their fellow men, cannot be doubted. But has this always been the origin of servitude? We presume

we amint that there are evils connected with slavery; but we maintain that similar evils are connected with every form of servitude; and that they are incident to the poorer classes in every country. We observe further, that both of these systems of servitude, voluntary and involuntary, have their respective advantages and disadvantages. That either voluntary or involuntary servitude must exist, we assume to be a settled point. The whole question then, so far as we are at present concerned, is this: are the evils connected with involuntary servitude so much greater than those connected with voluntary servitude, as to authorise us in overturning the whole order of existing things, for the purpose of introducing a different system: and this too without any regard to consequences? Would the amount of human freedom and happiness be upon the whole increased? We reply in the negative. We say;

That men can only be free and happy in proportion to their fitness for freedom and happiness.

portion to their filmess for freedom and happy in pro-portion to their filmess for freedom and happy.

That all men can be equally free and happy,
we have shown to be impossible. Legislation
cannot make them so. The freedom and happiness enjoyed by any nation are not the offpinems enjoyed by any nation are not the offspring of any system of government or of laws.
These, if good, result from the capacity of the
people to establish, maintain, and enjoy them.
Our government and laws, if given to any of the
African tribes, would no more render them a
free and happy people, than they would change
the spots of the Leopard. The Spaniards of
South America furnish a melancholy proof of
the position, that men can only be free in proportion to their fitness for freedom. History
sustains us in this position. Those nations that
have been most fit for the enjoyment of freedom,
have possessed it in the greatest degree. Here
we shall state another proposition for the consideration of our Boston brother.

The greatest degree of liberty has always been

sideration of our Boston brother.

The greatest degree of liberty has always been found in slave holding countries.

The reason of this is plain. As men can be free only in proportion to their fitness for freedom, and as there have always been at least two classes in society whose fitness for the enjoyment of liberty has been widely different, it is impossible that one form of government, or the same system of laws should be equally adapted to both. If the government is sufficiently despotic to over-awe and keep in subjection the one class, it necessarily curtails the liberty of the other. If it is sufficiently mild to confer the highest de-

it is sufficiently mild to confer the highest degree of liberty, then the privileges conferred upon the lower class easily the lower class easily the lower class easily the power can be government. Few nations are sufficiently enlightened and virtuous to enjoy a republished, form of government. Less intelligence and virtuous to enjoy a republished form of government. Less intelligence and virtuous to enjoy a republished form of government. Less intelligence and virtuous to enjoy a republished form of government. Less intelligence and virtuous to enjoy a republished form of government are necessary to its existence in a newly settled country, where the population is sparse, and the means of subsistence easy. In such a country the operations of government are scarces unknown, and the temptations to change the forms of government are searce where the population is sparse forms of government are scarces are not felt. When, however, a country has become populous, the means of subsistence difficulties, and their effects are not felt. When, however, a country has become populous, the means of subsistence difficulties, and the distinctions in society very great; every act of legislation has an immediate bear-

ing upon all classes of society, and more especially are all the operations of government felt by the poorer classes. Political excitements become more common. The poor are continually struggling to better their condition, and the rich scrambling for honors and offices. In such a state of society, nothing but the highest degree of intelligence and virtue, diffused among the people in general, can preserve a republican form of government.

In no country has it ever been the case, that all classes have been the fit subjects of a republican form of government. The general prevalence of intelligence and virtue has never yet been sufficiently great in any populous country to render all classes capable of enjoying and exercising the rights and privileges at present bestowed on the citizens of the American government. At this very time a large portion of the American people are unfit to enjoy and exercise the rights and privileges conferred upon them. The spirit of mobocracy, already beginning to make its fearful appearance, is a proof of this. The political intrigue and corruption of the times, are a proof of this. The statistical reports exhibiting the great want of education in many parts ef our country, are a proof of this. Lastly, almost every one is acquainted with in-

times, are a proof of this. The statistical reports exhibiting the great want of education in many parts of our country, are a proof of this. Lastly, almost every one is acquainted with individuals who are unfit for freedom.

Puliticians have speculated much upon the permanency of republican governments, and especially upon the American Republics. Our government is looked upon as a great experiment which is to decide the question. The result of the experiment may easily be determined conditionally. If intelligence and virtue can be generally diffused and increased in proportion as the increase of our population, and as the increasing diffused and increased in proportion as the increase of our population, and as the increasing diffuselities of government,—in other words, if the fitness of the great body of the people who have the power in their hands, for a republican form of government, can be preserved, then our republican governments may be so long permanent. History proves that this has never been the case; and I fear that time will prove that it never will.

But what we wish to establish is, that the permanency of any government depends upon its adaptation to its subjects; and that men can be free only in proportion to their fitness for freedom. If then there necessarily exists in every state of society classes fit for different degrees of freedom, and to whom the same form of government cannot be adapted, no government can be so permanent as a government placing these different classes under different systems of laws

does not been reduced to a state of servicule by the self-united by th

We have never met with a more interesting comment upon Christianity than the following. In looking over a recent advertisement of slaves by a New Orleans slave dealer, we find a young the same appropriate and the state of the man advertised for sale, and, as an enhance ment of his value, it is stated, that he is a pro-

ment of his value, it is stated, that he is a professor of religion.

If there be on earth a being destitute of the spirit of Christianity, it is the slave dealer. Even the slave buyer regards him with abhorrence. And yet even he is compelled to do homage to the Christian religion. He knows that his slave is a better man for being a Christian; he will pay more for him, and can sell him at a higher price. He says in his advertisement, Jack is a Christian, therefore he is worth two or three hundred dollars more. How forcibly does this show that even the most abancibly does this show that even the most aban-doned men on earth know that the religion they revile makes man what he should be.

wile makes man what he should be.

Who ever read such an advertisement as this: "For sale, a fine young slave, aged 26. He is strong and healthy, a reviler of all religion, and an infidel?"

No! Even the slave dealer says Jack is a Christian. Satan is compelled to do homage to Christ. [Rel. Mag.

From the Christian Mirror.
MR. BIRNEY-THE AMERICAN UNION. There is Scripture example for "judging a man out of his own mouth," and common sense teaches that it ought to be an effectual mode of

man out of his own mouth," and common sense teaches that it ought to be an effectual mode of argument.

A letter has appeared lately in some of the papers, from Mr. Birney, to a friend in New York, on his favorite topic,—slavery—a topic which few men are better qualified to write about. Among other remarks, there is an allusion to the American Union, not by name, but indirectly—rather a sneering allusion I am obliged to call it, in which Mr. B. gently derides his brethren at the North for having made the discovery, at this late day, that "the system of slavery in this country is wrong," quoting the words of the fundamental article of the American Union. Obviously, Mr. Birney means, that such language is not strong enough—the principle is not distinct enough—higher ground should be taken. You should use the word "sin," not such a weak term as "terong."

Now, let the appeal he to Mr. Birney himself, and it will be found, that just like every other mortal man, Mr. B. is willing to avail himself of the good principles of his antagonists, and deems them very right coming from his own side, but denies their efficacy, in the same shape and application, when asserted by his opponents. In the Anti-Slavery Record for the present month,—unquestionable authority,—is an extract from a letter of Mr. Birney to a friend in Ohio, in which he uses the following language.

Mark it well.

"It is my firm conviction, that if Ohio would

in Kentucky, but through the whole South.

chains could withstand the concentrated radiance of such virtuous action."

Now I contend that the fundamental article of the American Union, as illustrated and urged in the Exposition of the Committee, is every thing which is necessary, on Mr. Birney's own authority, to give 'the death-blow to slavery, through the whole south.' And I rejoice, that Mr. B. has given, with the unwittingness of truth, his great authority in favor of such principles as the American Union has asserted, and in their own very terms.

P. B.

THE AMOS GILES AFFAIR.

THE AMOS GILES AFFAIR.

People may perhaps wonder why such an article should have been felt so keenly. The reason is, it reached a conscience already galled and inflamed by other causes, until it was in such a state of sensitiveness that it could scarcely bear the slightest touch. If Mr. Cheever had, in his dream, turned a cotton factory or a rope walk into a pandemonium, it would have disturbed nothing but the gravity of the proprietor. The keen sensation produced by this article is therefore a very good omen. The community has been sick. Denth-like stupor has been the worst symptom. The wounded parts have had no feeling. Temperance Societies have been for some time applying their remedies, and at length Mr. Cheever comes up and thrusts in a probe, and then follows a convulsion which at least shows that sensibility is returning.

thrusts in a probe, and then follows a convulsion which at least shows that sensibility is returning.

We have been struck by the illustration which this case affords, of the power of a single pen, adroitly unanaged, when conscience is on its side. A writer enjoying the sympathies and confidence of but a small portion of the community around him, dreams a dream, and tells it in the newspapers. A man of high standing, wealth, influence, and extensive connections, feels assaulted by it. Now if conscience had been on the side of the defendant, or even neutral, the attack would have been laughed at. But conscience is unluckily on the side of the pen, and the voting power of ten thousand people have had to come in to restore the equilibrium; for in the recent election of town officers in Salem, the choice of one of the selectmen was evidently made to soothe and quiet a certain sufferer's wounded feelings. That is, wealth, influence, rank, respectability and professed piety all together, are so poor a match for one single anonymous dreamer who has the truth on his side, that the votes of a whole community of fourteen thousand souls must come in on the weaker side, in order to give the combatants fair play!

THE DAY OF THE METEORS.

Celebration at Lexington.—The services, in memory of those who fell in the battle of the 19th of April, 1775, took place yesterday at Lexington. At ten o'clock, a procession was formed under the direction of Gen. Chandler, as Chief Marshal, and moved under the escort of two military companies to the burying place of the town, where the remains of these enriest victims of the revolutionary contest had been disinterred. The coffin, in which they were deposited, was then convered, accompanied by deposited, was then conveyed, accompanied by the procession, to the meeting house. The de-votional exercises of the occasion were per-formed by Rev. Dr. Walker, of Charlestown. A very eloquent oration was delivered by the Hon. Edward Everett, in which, after dwelling Hon. Edward Everett, in which, after dwelling on the state of preparation for the revolution, in which the people of New England had been placed by their previous military efforts and experience, he entered into a detail of the occurrences of the memorable fight at Lexington, and concluded with an exhibition of their influence upon the course of the second of the ence upon the course of the events of succeeding years. It is an interesting circumstance, connected with these services, that, after the lapse of sixty years, ten of the eleven survivors of the lattle were able to attend to witness them.

of the hattle were able to attend to witness them.

At the conclusion of these exercises, the coffin was conveyed to the Monument, which was creeted some years since in memory of those, whose remains were now deposited by its side. The procession then moved to a spacious pavilion, prepared for the accommodation of several hundred guests, where a collation had been provided. Elias Phinney, Esq. presided at the table. After the cloth was removed, sentiments were given, accompanied with brief addresses, by the Lieutenant Governor, Judge Story, President Quincy, and Hon. Daniel Webster, Edward Everett, and James T. Austin.

We understand that all the arrangements were judiciously made, and conducted in a very appropriate and satisfactory manner. The state of the weather was quite unflavorable, but the occurrences of the day were throughout extremely gratifying to the very numerous assemblage, whom so interesting an occasion had so naturally drawn together. [Daily Advertiser.

Prodigious Hog.—The largest animal of this

Prodigious Hog .- The largest animal of this kind that we have ever seen is now in the pos-session of Mr. P. Mehan. It mensures from the snout to the extremity of the tail not less than eleven feet; it is five feet in height, and weighs eleven hundred-weight. It is remarka-bly well shaped, and the flesh is of extraordina-ty frames, considering its service is the same of the same of

the abolition of imprisonment for delt has been introduced into the House of Commons, and after debate passed to a second reading. The arguments for and against the bill were very similar to those which have often been repeated in our own Legislature.

Not one in eight of the whole population of Edinburgh, according to Dr. Chalmers, attend divine worship. He proposes erecting numerous additional, plain, cheap structures, for the

ous additional, plain, cheap structures, for the operative classes.

The Board of Trustees of Geneva College at their last session conferred the degree of LL.D. upon Daniel D. Barnard of Albany, and Gulian C. Verplanck of New York, and the degree of D.D. upon the Rev. Mr. Whitehouse of Rochester.

chester.

It is officially announced that the proper authorities of the states of Virginia, Maryland, and Pennsylvania, have signified their acceptance of the portions of the Cumberland Road within those states respectively, agreeably to the provisions of an act of Congress of the last session, authorizing the expenditure of the sum of \$356-186 for its final completion. The Road is thus surrendered to the State Governments.

Lawrence has been tried at Washington, and was acquitted on the ground of insanity, of which the jury had no doubt. The trial lasted nine hours, and the jury was only out five

THE Subscriber, feeling grateful for the favor with which his School has been viewed by the public, solicits a continuance of patronage, pledging himself that no

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he occupies—can cordially recommend the institution to
the attention and patronage of the Public. The Summer
term will commence on the 10th day of June next. Toition for English Studies, \$3. Languages, \$4. Board can
be obtained on as moderate terms as is usual in country
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4w. April 24.

THE Subscriber having a School in oper healthy and retired village of Berlin, W thirty miles west of Boston, in desirous of ta hose the boson with the School.

Instruction in the various English branches common taught in Academies and High Schools. As the number raught in Academies and High Schools. As the number pupils boarding with the Instructor is limited to twelve who will be under his constant care and aspervision, receiving instruction morning and evening in addition to the exercises of the School, he hopes to be able fully to me the expectation of patents who feel disposed to pat the children under his tuition. Terms, Seventy-sight dollar per year, payable quarterly. JOSIAH BRIDE, JERR. REFERENCES.—Rev. Warren Fay, D. D. Charlestown, C. Dean, No. 25 Cornbill, and Mr. Freeman Stowe, 18 Washington street, Boston.

Berlin, April 3, 1835.

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eral deportment of the purpose, and diams.

Mr. Andrews is employed in the Department of Music,
Mr. Andrews is employed in the Department of Music,
Ren. Martino, a Neapolitan, in teaching Italian and Painting, and Mons. Ebbeke in French. None are received for
less time than 22 weeks. Application for Circulars, giving
information of the regulations, terms, etc. etc. or for admission, should be made to MR. DODGE, Principal.

Pitzsfield, March 6, 1835.

Pitteffeld, March 6, 1835.

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EARLY PIETY, by Rev. Jacob Abbott, Boston, Mass.

one vol. 32mo. pp. 77.

THE CRAYON MINCELLANY. By Washington Irving, Author of "the Sketch Book," No. 1. Containing a Tour on the Prairies. One Vol. 12mo. 274. April 24.

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April 24.

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Epiton,—I said in a former hiet, that I had, in two or presented it to my people, in ret bearings. I have continued to the same than the same had been perceptible on the same more uniform in their a loss in the house of God. But the highest production made upon nearly nil, a some way implicated in a personal reform, a personal reform, that refore fattending on the devotions.

ifere, Mr. Editor, that the ifere, Mr. Editor, that the of attending on the devotions is impercused demanded. It is impercused demanded to the impercused secure any permanent been of only, but would indice not only, but would indice not only, but would indice sanctuary, or themse attendants. The religious is attendants. The religious is bash must be felt to be the ha

risaces to relating the confidence of the impeniture, is the confidence and delight felt in the sprofess to love them. We taken might be, increased tenging made to appear unto all goverful influence in bringing se of God, and fixing the truth. The psalmist was glad, while the confidence of the confidence of the confidence of the worshipped "in the in Moreover he would "dute Lord Forever." He "losined for the courts of the Lord forever." How grovelling compared with this of most professing Christia (God. The world, therefor its important to call on God,

er fault; one, I apprehend, been increasing. Christia for a blessing on the common

scarcely ever preached a went away asking, what: "Then should it be, as,

deers should lay themselves ou do execution then. They do house of God, hoping, and prated a some good by that very individual services. And e

non the pulpit, with little appar no conversions? A blessing is t

been so situated, Mr. Editor,

which I have now been a places, it is great. Let Come affections around the sip thither with large hopes and the warm hearts, and with the

impenitent weighing like a burd and they should see the word ble srches every where revived.

as before remarked, how an ent of the intimate connection and soul—of the necessity of thing each in order to the peaker—pervales the Mosaic in ong neglect, the principle is to the attention of thinking ment thoughts especially, it is liable andy and erromeously analysis.

anoughts especially, it is liable thy and erromeously applied. the apostolic sense, is emine I hope, it is not anti-spiritu sound mind is so hardly to be on the sound body, that we the indused.

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